

TELEMACHUS.

VOL. I.

A

THE
ADVENTURES
OF
TELEMACHUS,
THE
SON OF ULYSSES.
IN TWO VOLUMES.

Translated from the FRENCH of
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VOLUME FIRST.

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OF THE
P O E T R Y
OF
T E L E M A C H U S.

IT is a fine remark of Sir William Temple, "That in poetry are assembled all the powers of eloquence, of music, and of picture." But as poetry only differs from eloquence, in that it paints with enthusiasm, we rather chuse to say, that poetry borrows its harmony from music, its passion from painting, its force and justness from philosophy.

The style of Telemachus is polite, clear, flowing, magnificent; it has all the richness of Homer, without his redundancy of words. Our Author is never guilty of repetitions; when he speaks of the same things he does not recall the same images. All his periods fill the ear by their numerousness and cadence; there is nothing shocking, no hard words, no abstruse terms, nor affected turns. He never speaks for the sake of speaking, nor even barely to please; all his words make us think, and all his thoughts tend to make us virtuous.

The images of our Poet are as perfect as his style is harmonious. To paint is not only to describe things, but to represent the circumstances of them in so lively and affecting a manner, that we may imagine we see them. The Author of Telemachus paints the passions with art: he had

The harmony of the style of Telemachus.

The excellence of the painting of Telemachus.

studied the heart of man, and knew all its springs. When we read his poem, we see nothing but what he shows us, nor do we hear any body but those whom he makes to speak: he warms, he moves, he transports; we feel all the passions he describes.

The poets usually make use of two sorts of painting, *Of the comparisons and descriptions of Telemachus.* families and descriptions. The similes of Telemachus are just and noble. The Author does not raise the mind too much above his subject by extravagant metaphors, nor does he perplex it by too great a crowd of images. He has imitated all that is great and beautiful in the Ancients in their descriptions of battles, games, shipwrecks, sacrifices, &c. without expatiating on trifling particulars that make the narration languish, and without debasing the majesty of the epic poem by the description of things that are low and beneath the dignity of the work. He sometimes descends to particulars; but he says nothing that does not merit attention, and that does not contribute towards the idea which he designs to give. He follows Nature in all her varieties. He knew that all discourses ought to have their inequalities, and be sometimes sublime without swelling into bombast, and sometimes plain without being low. It is a false taste always to aim at embellishment. His descriptions are magnificent, but natural; simple, and yet agreeable. He joins the truth of design to the beauty of colouring; the fire of Homer to the dignity of Virgil. But this is not all: the descriptions of this poem are not designed only to please; for they are also instructive. If the Author speaks of the pastoral life, it is to recommend an amiable simplicity of manners. If he describes games and combats, it is not only to celebrate the funeral

rites of a friend or a father ; it is to chuse a king, who excels all others in strength of mind and body, and who is equally capable of bearing the fatigues of both. If he represents to us the horrors of a shipwreck, it is to inspire his hero with a firmness of soul, and resignation to the gods, in the greatest dangers. I could run through all his descriptions, and find like beauties in them; but I shall content myself with observing, that in this new edition the sculpture of the formidable ægis, which Minerva sent to Telemachus, is full of art, and includes this sublime moral: That good manners, sciences, and agriculture, are the shield of the prince, and the support of the state: That a king armed by wisdom always seeks for peace, and finds fruitful resources against all the evils of war in a well disciplined and laborious people, whose minds and bodies are equally inured to labour.

Poetry derives its strength and justness from philosophy. In Telemachus, we every where see a rich, a lively, an agreeable imagination, and yet a just and profound judgment: two qualifications that are rarely found in the same author. The soul must be in an almost continual motion, to invent, to raise the passions, to imitate; and at the same time in a perfect tranquillity, to judge as it produces, and to select, out of a thousand thoughts which offer themselves, the most proper. The Imagination must undergo a kind of rapture and enthusiasm, while the Mind, at peace in his empire, checks it, and turns it where it pleases. Without this passion, which animates the whole, the discourse is cold, languid, abstracted, historical; without this judgment, which regulates the whole, it has no justness nor true beauty.

The philosophy of
Telemachus.

The fire of Homer, especially in the *Iliad*, is impetuous

The poetry of Telemachus compared with that of Homer and Virgil. and violent, like a flaming whirlwind, that sets every thing in a blaze. The fire of Virgil has more light than heat, and always shines

in an equal and uniform manner. That of Telemachus warms and enlightens all at once, according as it is necessary to persuade, or move the passions. When this flame enlightens, it makes us feel a gentle heat, that gives no uneasiness. Such are the discourses of Mentor upon politics, and of Telemachus on the sense of the laws of Minos, &c. These pure ideas fill the mind with their gentle light. There the enthusiasm and poetical would be hurtful, like the too fierce rays of the sun which dazzle the eye. When the business is not to reason but to act; when a man has clearly seen the truth, and his arguments only arise from irresolution; then the poet raises a fire and passion, which determine and carry away the enfeebled soul, which has not the courage to yield to the truth. The episode of Telemachus's armour in the island of Calypso is full of this fire.

This mixture of light and heat distinguishes our poet from Homer and Virgil. The enthusiasm of the former sometimes makes him forget art, neglect order, and pass the bounds of nature. The strength and flight of his great genius bore him away in spite of himself. The pompous magnificence, the judgment and conduct, of Virgil sometimes degenerate into too formal a regularity, and he then seems rather an historian than a poet. The latter pleases philosophical and modern poets much more than the former. Is it not because they are sensible that they can more easily imitate by *art* the great judgment of the Latin poet, than the noble fire of the Greek, which *nature* alone can bestow?

Our Author must needs please all sort of poets, as well those who are philosophers as those who admire nothing but enthusiasm. He has united the knowledge of the mind with the charms of the imagination. He proves the truth like a philosopher, and he forces us to love the truth he has proved by the sentiments he excites. All is solid, true, proper to persuade; no points of wit, no glittering thoughts, whose only design is to make the Author admired. He has followed this great precept of Plato, which says, That a writer ought always to be concealed, to keep out of sight, and make himself forgotten, in order to produce nothing but the truths he designs to inculcate, and the passions he designs to purify.

In *Telemachus* all is reason, all is passion, It is this which makes it a poem for all nations and all ages. All foreigners are equally affected with it. The translations which have been made of it into languages less delicate than the French have not disfigured the original beauties. The learned lady *, who apologizes for Homer, assures us, that the Greek poet is an infinite loser by a translation; that it is not possible to transfuse into it the strength, dignity, and soul of his poetry. But one may venture to affirm, that *Telemachus* will always preserve, in all languages, its strength, dignity, soul, and essential beauties. And the reason is, because the excellence of this poem does not consist in the happy and harmonious arrangement of words, nor even in the charms which it borrows from the imagination; but in a sublime taste of truth, in noble and elevated sentiments, and in the natural, delicate, and judicious manner of treating them. Such beauties are of all languages, of all times, of all

* Madam DACIER.

countries, and equally strike those who have a sound judgment, and a great soul, throughout the world. Our illustrious Author has, therefore, united in his poem the greatest beauties of the Ancients. He has all the enthusiasm and profusion of Homer, and all the magnificence and regularity of Virgil. Like the Greek poet, he paints every thing with strength, simplicity, and life; and has variety in his fable, and diversity in his characters: his reflections are moral, his descriptions lively, his imagination fruitful, and that beautiful fire which Nature alone can bestow shines every where. Like the Latin poet, he perfectly observes the unity of action, the uniformity of character, the order and rules of art. His judgment is profound, and his thoughts elevated; while the natural is united to the noble, and the simple to the sublime. Art every where becomes Nature. But the hero of our poet is more perfect than those of Homer and Virgil, his morality more pure, and his sentiments more noble. From all this we may conclude, that the Author of *Telemachus* has shown, by his poem, that the French nation is capable of all the delicacy of the Greeks, and of all the great sentiments of the Romans. The eulogium of the Author is that of the nation.

TELEMACHUS.

BOOK FIRST.

C O N T E N T S.

TELEMACHUS, conducted by Minerva, under the likeness of Mentor, lands, after having suffered shipwreck, upon the island of the goddess Calypso, who was still regretting the departure of Ulysses. The goddess receives him favourably, conceives a passion for him, offers him immortality, and inquires his adventures. He relates his voyage to Pylos and Lacedemon; his shipwreck upon the coast of Sicily; the danger he was in of being offered as a sacrifice to the manes of Anchises; the assistance which Mentor and he gave to Acestes against an incursion of Barbarians, and the gratitude of the king, who, to reward their service, gave them a Tyrian vessel, that they might return to their country.

TELEMACHUS.

BOOK FIRST.

THE grief of Calypso for the departure of Ulysses would admit of no comfort ; and she regretted her immortality, as that which could only perpetuate affliction, and aggravate calamity by despair : her grotto no more echoed with the music of her voice ; and her nymphs waited at a distance, with timidity and silence. She often wandered alone along the borders of her island, amidst the luxuriance of a perpetual spring ; but the beauties that bloomed around her, instead of soothing her grief, only impressed more strongly upon her mind the idea of Ulysses, who had been so often the companion of her walk. Sometimes she stood motionless upon the beach ; and, while her eyes were fixed upon that part of the horizon where the lessening bark of the hero at length disappeared, they overflowed with tears. Here she was one day surprised with the sudden appearance of a shipwreck : broken benches and oars lay scattered about upon the sand ; and a rudder, a mast, and some cordage, were floating near the shore. Soon after she perceived at a distance two men, one of whom appeared to be ancient, and in the other, although a youth, she discovered a strong resemblance of Ulysses ; the same benevolence and dignity were united in his aspect, his stature was equally tall, and his port majestic. The goddess knew immediately

that this was Telemachus; but, notwithstanding the penetration of divine sagacity, she could not discover who was his companion; for it is the prerogative of superior deities to conceal whatever they please from those of a lower class; and it was the pleasure of Minerva, who accompanied Telemachus in the likeness of Mentor, to be concealed from Calypso. Calypso, however, rejoiced in the happy shipwreck, which had restored Ulysses to her wishes in the person of his son. She advanced to meet him; and affecting not to know him, "How hast thou presumed," said she, "to land on this island? Knowest thou not, that from my dominions no daring intruder departs unpunished?" By this menace she hoped to conceal the joy which glowed in her bosom, and which she could not prevent from sparkling in her countenance. "Whoever thou art," replied Telemachus; "whether thou art indeed a goddess, or whether, with all the appearance of divinity, thou art yet a mortal; canst thou regard with insensibility the misfortunes of a son, who, committing his life to the caprice of the winds and waves in search of a father, has suffered shipwreck against these rocks?" "Who then is that father, whom thou seekest?" replied the goddess. "He is one of the confederate kings," answered Telemachus, "who, after a siege of ten years, laid Troy in ashes; and his name is Ulysses; a name which he has rendered famous by his prowess, and yet more by his wisdom, not only through all Greece, but to the remotest boundaries of Asia. This Ulysses, the mighty and the wise, is now a wanderer on the deep, the sport of tempests which no force can resist, and the prey of dangers which no sagacity can elude: his country seems to fly before him; Penelope, his wife, despairs at Ithaca of his return; and I, though equally destitute of hope,

pursue him through all the perils that he has past, and seek him upon every coast : I seek him ; but, alas ! perhaps the sea has already closed over him for ever ! O goddess, compassionate our distress ; and, if thou knowest what the Fates have wrought, either to save or destroy Ulysses, vouchsafe this knowledge to Telemachus his son !”

Such force of eloquence, such maturity of wisdom, and such blooming youth, filled the bosom of Calypso with astonishment and tenderness : she gazed upon him with a fixed attention ; but her eyes were still unsatisfied, and she remained some time silent. At length she said, “ We will acquaint Telemachus with the adventures of his father ; but the story will be long : it is now time that you should repair that strength by rest which has been exhausted by labour. I will receive you to my dwelling as my son ; you shall be my comfort in this solitude ; and, if you are not voluntarily wretched, I will be your felicity.”

Telemachus followed the goddess, who was encircled by a crowd of young nymphs, among whom she was distinguished by the superiority of her stature, as the towering summit of a lofty oak is seen, in the midst of a forest, above all the trees that surround it. He was struck with the splendour of her beauty, the rich purple of her long and flowing robe, her hair that was tied with graceful negligence behind her, and the vivacity and softness that were mingled in her eyes. Mentor followed Telemachus modestly silent, and looking downward. When they arrived at the entrance of the grotto, Telemachus was surprised to discover, under the appearance of rural simplicity, whatever could captivate the sight. There was, indeed, neither gold, nor silver, nor marble : no decorated columns, no paintings, no statues were to be seen ; but the grotto consisted of several vaults cut

in the rock; the roof was embellished with shells and pebbles; and the want of tapestry was supplied by the luxuriance of a young vine, which extended its branches equally on every side. Here the heat of the sun was tempered by the freshness of the breeze; the rivulets, that, with soothing murmurs, wandered through meadows of intermingled violets and amaranth, formed innumerable baths that were pure and transparent as crystal: the verdant carpet which Nature had spread round the grotto was adorned with a thousand flowers; and, at a small distance, there was a wood of those trees that, in every season, unfold new blossoms, which diffuse ambrosial fragrance, and ripen into golden fruit. In this wood, which was impervious to the rays of the sun, and heightened the beauty of the adjacent meadows by an agreeable opposition of light and shade, nothing was to be heard but the melody of birds, or the fall of water, which, precipitating from the summit of a rock, was dashed into foam below, where, forming a small rivulet, it glided hastily over the meadow.

The grotto of Calypso was situated on the declivity of an hill, and commanded a prospect of the sea, sometimes smooth, peaceful, and limpid, sometimes swelling into mountains, and breaking with idle rage against the shore. At another view a river was discovered, in which were many islands, surrounded with limes that were covered with flowers, and poplars that raised their heads to the clouds: the streams which formed these islands seemed to stray through the fields with a kind of sportful wantonness; some rolled along in translucent waves, with a tumultuous rapidity; some glided away in silence, with a motion that was scarce perceptible; and others, after a long circuit, turned back, as if they wished to issue again from their source, and were unwilling to quit

the paradise through which they flowed: the distant hills and mountains hid their summits in the blue vapours that hovered over them, and diversified the horizon with cloudy figures that were equally pleasing and romantic: the mountains that were less remote were covered with vines, the branches of which were interwoven with each other, and hung down in festoons: the grapes, which surpassed in lustre the richest purple, were too exuberant to be concealed by the foliage, and the branches bowed under the weight of the fruit: the fig, the olive, the pomegranate, and other trees without number, overspread the plain; so that the whole country had the appearance of a garden, of infinite variety, and boundless extent.

The goddess, having displayed this profusion of beauty to Telemachus, dismissed him: "Go now," said she, "and refresh yourself, and change your apparel, which is wet: I will afterwards see you again, and relate such things as shall not amuse your ear only, but affect your heart." She then caused him to enter, with his friend, into the most secret recess of a grotto adjoining to her own: here the nymphs had already kindled a fire with some billets of cedar, which perfumed the place, and had left change of apparel for the new guests. Telemachus perceiving that a tunic of the finest wool, whiter than snow, and a purple robe richly embroidered with gold, were intended for him, contemplated the magnificence of his dress with a pleasure to which young minds are easily betrayed.

Mentor perceived his weakness, and reproved it. "Are these then," said he, "O Telemachus, such thoughts as become the son of Ulysses? Be rather studious to appropriate the character of thy father, and to surmount the persecutions of Fortune. The

youth who, like a woman, loves to adorn his person, has renounced all claim both to wisdom and to glory: glory is due to those only who dare to associate with Pain, and have trampled Pleasure under their feet."

Telemachus answered with a sigh; "May the gods destroy me rather than suffer me to be enslaved by voluptuous effeminacy! No, the son of Ulysses shall never be seduced by the charms of enervating and inglorious ease. But how gracious is Heaven, to have directed us, destitute and shipwrecked, to this goddess, or this mortal, who has loaded us with benefits!" "Fear rather," replied Mentor, "lest her wiles should overwhelm thee with ruin: fear her deceitful blandishments more than the rocks on which thou hast suffered shipwreck; for shipwreck and death are less dreadful than those pleasures by which virtue is subverted. Believe not the tales which she shall relate: the presumption of youth hopes all things from itself, and, however impotent, believes it has power over every event: it dreams of security in the midst of danger, and listens to subtilty without suspicion. Beware of the seducing eloquence of Calypso; that mischief which, like a serpent, is concealed by the flowers under which it approaches: dread the latent poison! Trust not thyself, but confide implicitly in my counsel."

They then returned to Calypso, who waited for them; and her nymphs, who were dressed in white, and had their hair braided, set before them a repast, which, though it was simple, and consisted only of such game as they had either taken with their nets, or killed in the chase, was yet of exquisite taste, and served up with the utmost elegance: wine more richly flavoured than nectar was poured from large silver vases, and sparkled in cups of gold that were wreath-

ed with flowers; and baskets were heaped with all the variety of fruit that is promised by Spring, and bestowed by Autumn. In the mean time, four of the attendant nymphs began to sing: their first theme was the battle of the Gods and Titans; then they celebrated the loves of Jupiter and Semele, the birth of Bacchus, and his education under old Silenus; the race of Atalanta with Hippomanes, whom she conquered with golden apples that were gathered in the garden of the Hesperides: the wars of Troy were reserved to the last; the prowess and the wisdom of Ulysses were extolled with all the hyperbole of praise; and the principal nymph, whose name was Leucothoe, to the harmonious voices of the chorus, joined the music of her lyre. When Telemachus heard the name of his father, the tears which stole down his cheeks added new lustre to his beauty: but Calypso perceiving that he was too sensibly touched, and neglected to eat, made a signal to her nymphs; and they immediately changed the subject to the battle of the Centaurs with the Lapithæ, and the descent of Orpheus to bring back his Eurydice from hell.

When the repast was ended, Calypso took Telemachus aside, and addressed him thus: "Thou seest, O son of the great Ulysses! with what favour I have received thee: know, that I am immortal: no human foot profanes this island unpunished; nor would even shipwreck have averted my indignation from thee, if my heart were not touched with more than thy misfortunes. Thy father was equally distinguished by my favour; but, alas! he knew not how to improve the advantage. I detained him long in this asylum; and here he might have lived for ever in a state of immortality with me; but a fond desire of returning to his wretched island blinded him to the prospect of superior felicity. Thou seest what he has lost for Itha-

ca, a country to which he can never return. He resolved to leave me, and departed; but a tempest revenged the insult, and the vessel in which he was embarked, having been long the sport of the storm, was at last swallowed up in the deep. Let this example influence thy conduct: all hopes of again seeing thy father, and of succeeding to his throne, are now at an end: but do not too deeply regret this loss, since thou hast found a goddess, who offers thee superior dominion, and more permanent felicity." Calypso, after this declaration, exerted all her eloquence to display the happiness which she had conferred upon Ulysses: she also related his adventure in the cave of Polypheme the Cyclop, and in the country of Antiphates king of the Lestrygonæ: she forgot neither what happened to him in the island of Circe the daughter of the Sun, nor the dangers of his passage between Scylla and Charibdis: she described the last tempest that had been raised against him by Neptune, after his departure from her, in which she insinuated that he had perished, concealing his arrival in the island of the Pheacians. Telemachus, who had too hastily congratulated himself upon the bounty of Calypso, now perceived the mischief of her designs, and the wisdom of that counsel which had been just given him by Mentor; he, therefore, answered in few words, "Forgive, O goddess! involuntary sorrow; my heart is now susceptible only of regret; but I may, hereafter, be again capable of felicity: suffer me now to pay, at least, a few tears to the memory of my father, since thou knowest, better than his son, how well he deserves the tribute."

Calypso, perceiving that it was not now her interest to press him further, feigned to participate his sorrow, and to regret the fate of Ulysses: but that she might gain a more perfect knowledge of the

means by which his affection was to be engaged, she inquired the particulars of his shipwreck, and by what accidents he had been thrown upon her coast. "The story of my misfortunes," said he, "will be too long." "However long," said Calypso, "I am impatient to hear it; indulge me, therefore, without delay." Telemachus often refused; but she continued her solicitation, and at length he complied.

"I set out from Ithaca to inquire after my father of those princes who had returned from the siege of Troy. The suitors of Penelope, my mother, were surprised at my departure; because, from them, whom I knew to be perfidious, I had concealed my purpose. But neither Nestor, whom I saw at Pylos, nor Menelaus, who received me with affection at Lacedemon, knew whether my father was among the living or the dead. I was at length impatient of perpetual suspense and uncertainty; and, therefore, formed a resolution to go into Sicily, whither my father was said to have been driven by contrary winds: but the prudence of Mentor, who is here the companion of my fortunes, opposed the execution of so rash a design, by representing my danger on the one hand from the Cyclops, the gigantic monsters who riot upon human flesh; and, on the other, from the fleet of Æneas and the Trojans, who were hovering about those coasts. "The Trojans," said he, "are irritated against all the Greeks; but above all, against Ulysses, whose son, therefore, they would rejoice to destroy: return then to Ithaca; perhaps your father, who is beloved of the gods, may be returned already: but if Heaven has decreed his death, if he shall see Ithaca no more, it is fit that you return to avenge him, and to deliver your mother; to display your wisdom to attending nations; and to let all Greece behold, in Telemachus, a sovereign, not less worthy

of the throne than Ulysses." This counsel, which was the voice of Reason, I rejected, and listened only to the suggestions of my passions: but such was the affection of my friend, that he embarked with me for that voyage, which, in the folly of my presumption, I undertook contrary to his advice; and the gods, perhaps, permitted the fault, that the calamity which it drew upon me might teach me wisdom!"

While Telemachus had been speaking, Calypso had attentively considered Mentor, and was suddenly chilled with astonishment: she imagined that she perceived in him something more than human; and not being able to resolve the perplexity of her thoughts into any probable determination, the presence of this inscrutable being continued to agitate her mind with suspicion and dread: but fearing yet more that her confusion should be perceived, "Proceed," said she to Telemachus, "to gratify my curiosity;" and Telemachus accordingly continued his story.

"We steered some time with a favourable wind for Sicily; but, at length, a tempest overcast the sky, and involved us in sudden darkness. By the transient gleams of the lightning we perceived other vessels that were exposed to the same danger; and were soon convinced that they were part of the Trojan fleet, which were not less to be dreaded by us than shoals and rocks. Then, but it was too late, I perfectly comprehended what the ardour of youth had before prevented me from considering with sufficient attention. In this dreadful exigence Mentor appeared not only fearless and calm, but more than usually cheerful: he encouraged me to hope; and, as he spoke, I perceived myself inspired with invincible fortitude. While he was directing the navigation of the vessel with the utmost tranquillity, the pilot being incapacitated by terror and confusion,

"My dear Mentor," said I, "why did I reject your advice? What greater evil can befall me than a confidence in my own opinion, at an age which can form no judgment of the future, has gained no experience from the past, and knows not how to employ the present? If we survive this tempest, I will distrust myself as my most dangerous enemy, and confide only in Mentor as my friend." Mentor replied, with a smile, "I have no desire to reproach you with the fault which you have committed; if you have such a sense of it as will enable you to repress the violence of desire hereafter, I am satisfied: but when danger shall be past, perhaps presumption may return; it is, however, by courage only that we can now escape. Before we incur danger, we should consider it as formidable; but when it is present, we should treat it with contempt: now, therefore, show thyself worthy of Ulysses, and discover a mind superior to all the evils which combine against thee." The candour and magnanimity of Mentor gave me great pleasure; but I was transported with wonder and delight at the stratagem by which he delivered us. Just as the clouds broke, and the light must in a few minutes have discovered us to the Trojans, who were very near, he remarked that one of their vessels, which greatly resembled ours, except that the stern was decorated with garlands of flowers, had been separated from the rest of the fleet in the storm; he immediately placed ornaments of the same kind at the stern of our vessel, and made them fast himself with bandages of the same colour as those of the Trojans; he also ordered the rowers to stoop over their seats as low as possible, that our enemies might not discover them to be Greeks. In this manner he proceeded through the midst of their fleet; and the Trojans, mistaking us for their vessel which had been

missing, shouted as we passed; we were sometimes forced irresistibly along with them, but, at length, found means to linger behind; and while they were driven, by the impetuosity of the wind, towards Africa, we laboured at the oar, and made our utmost effort to land on the neighbouring coast of Sicily. Our labour indeed succeeded: but the port which we sought was scarce less to be dreaded than the fleet which we had endeavoured to avoid; for, on the coast of Sicily we found other fugitives from Troy, who had settled there under the government of Acestes, who was himself of Trojan extraction. We had no sooner landed than these people, imagining either that we were inhabitants of some other part of the island, who had taken arms to surprise them, or a foreign enemy, who had invaded their country, burnt our vessel in the first tumult of their rage, and put all our companions to the sword: Mentor and myself were spared only that we might be presented to Acestes, and that he might learn from us what were our designs, and whence we came. We entered the city, with our hands bound behind us; and had nothing to expect from this respite but that our death would be made the spectacle of a cruel people as soon as they should discover us to be Greeks.

“ We were brought before Acestes, who was sitting with a sceptre of gold in his hand, administering justice to his people, and preparing to assist at a solemn sacrifice. He asked us, with a stern voice, the name of our country, and the purpose of our voyage: Mentor instantly replied, “ We come from the coast of the greater Hesperia, and our country is not far from thence.” He thus avoided a declaration that we were Greeks. But Acestes would hear no more; and concluding that we were strangers, who had formed

some evil design, which we were, therefore, solicitous to conceal, he commanded that we should be sent into the neighbouring forests, to serve as slaves under those who had the care of his cattle. To live upon this condition was to me less eligible than to die; and I cried out, "O king! punish us rather with death than infamy. Know, that I am Telemachus, son of the wise Ulysses king of Ithaca: in search of my father I am bound to every shore; but, in this search if I am not permitted to succeed, if I must never more return to my country, and if I can no longer live but as a slave, put an end to my life, and relieve me from a burden which I cannot support." This exclamation inflamed the multitude; and they immediately demanded that the son of Ulysses, by whose inhuman subtilty Troy had been subverted, should be put to death. Acestes then turning to me, cried out, "I cannot refuse thy blood, O son of Ulysses! to the manes of those Trojans with whom thy father crowded the banks of Acheron: thou must die, and thy conductor shall perish with thee." At the same instant, an old man proposed to the king that we should be offered up upon the tomb of Anchises: "The shade of that hero," said he, "will be gratified with their blood; and even the great Æneas, when he shall be told of such a sacrifice, will be touched with joy at the zeal of your affection for the supreme object of his own." This proposition was received with a shout of applause, and the execution of it was immediately begun. We were conducted to the tomb of Anchises, where two altars had been prepared; the hallowed fire was kindled, and the sacrificial knife lay before us: they had adorned us, as victims, with garlands of flowers; and the pleadings of compassion were overborne by the impetuosity of zeal. But, just at this

dreadful crisis, Mentor, with all the calmness of security, demanded audience of the king, and addressed him thus: O Acestes! if the misfortunes of Telemachus, who is yet a youth, and has never borne arms against the Trojans, can excite no pity in thy breast, at least let thy own danger awaken thy attention. The skill that I have acquired in omens, by which the will of the gods is discovered, enables me to foretell, that, within three days, a nation of barbarians will rush upon thee from the mountains, like a flood, to spoil thy city, and overspread thy country with desolation: make haste, therefore, to avert the torrent; arm thy people, and secure within the walls of the city whatever is valuable in the field. If, when three days are elapsed, my prediction shall appear to have been false, let these altars be stained with our blood; but, on the contrary, if it shall be confirmed by the event, let Acestes remember, that he ought not to take away the life of those to whom he will be indebted for his own." At these words, which were pronounced, not with the diffidence of conjecture, but the assurance of certain knowledge, Acestes was astonished: "I perceive, O stranger," said he, "that the gods, who have allotted thee so small a portion of the gifts of Fortune, have enriched thee with the more valuable treasures of wisdom." He then commanded the solemnities of the sacrifice to be suspended, and immediately prepared against the invasion which had been predicted by Mentor. Multitudes of women trembling with fear, and men decrepid with age, followed by children, whom the alarm had terrified into tears, were seen on every side, crowding to the city; the sheep and cattle came in such droves from the pastures that they were obliged to stand without covert in the streets; and a confused noise was every where to be heard of mul-

itudes that jostled each other with tumultuous and undistinguished outcries, mistook a stranger for a friend, and pressed forward with the utmost eagerness, though they knew not whither they were going. The principal citizens, indeed, imagining themselves to be wiser than the rest, regarded Mentor as an impostor, who had invented a falsehood to prolong his life: but, before the end of the third day, while they were yet applauding their own sagacity, a cloud of dust was perceived upon the declivity of the neighbouring mountains, and an innumerable multitude of armed barbarians were soon afterwards distinguished. These were the Hymerians, and other savages, that inhabit the Nebrodian mountains, and the summit of Agragas; regions in which the severity of winter is never softened by the breezes of spring. Those who had despised the prediction of Mentor were now punished by the loss of their slaves and their cattle; and the king addressed him to this effect: "From henceforth I forget that you are Greeks, since you are no more enemies but friends; and, as you were, doubtless, sent by the gods for our deliverance, I hope not less from your valour than I have experienced from your wisdom; delay not, therefore, to afford us your assistance."

"At this moment there appeared in the eyes of Mentor somewhat that intimidated the fierce, and overawed the proud: he snatched a shield and an helmet, girded on a sword, and poised a lance in his hand; he drew up the soldiers of Acestes, and advanced towards the enemy at their head. Acestes, whose courage was still high, but whose body was enfeebled by age, could only follow him at a distance; I approached nearer to his person, but not to his valour. In the battle his cuirass resembled the immortal ægis of Minerva; and Death, watch-

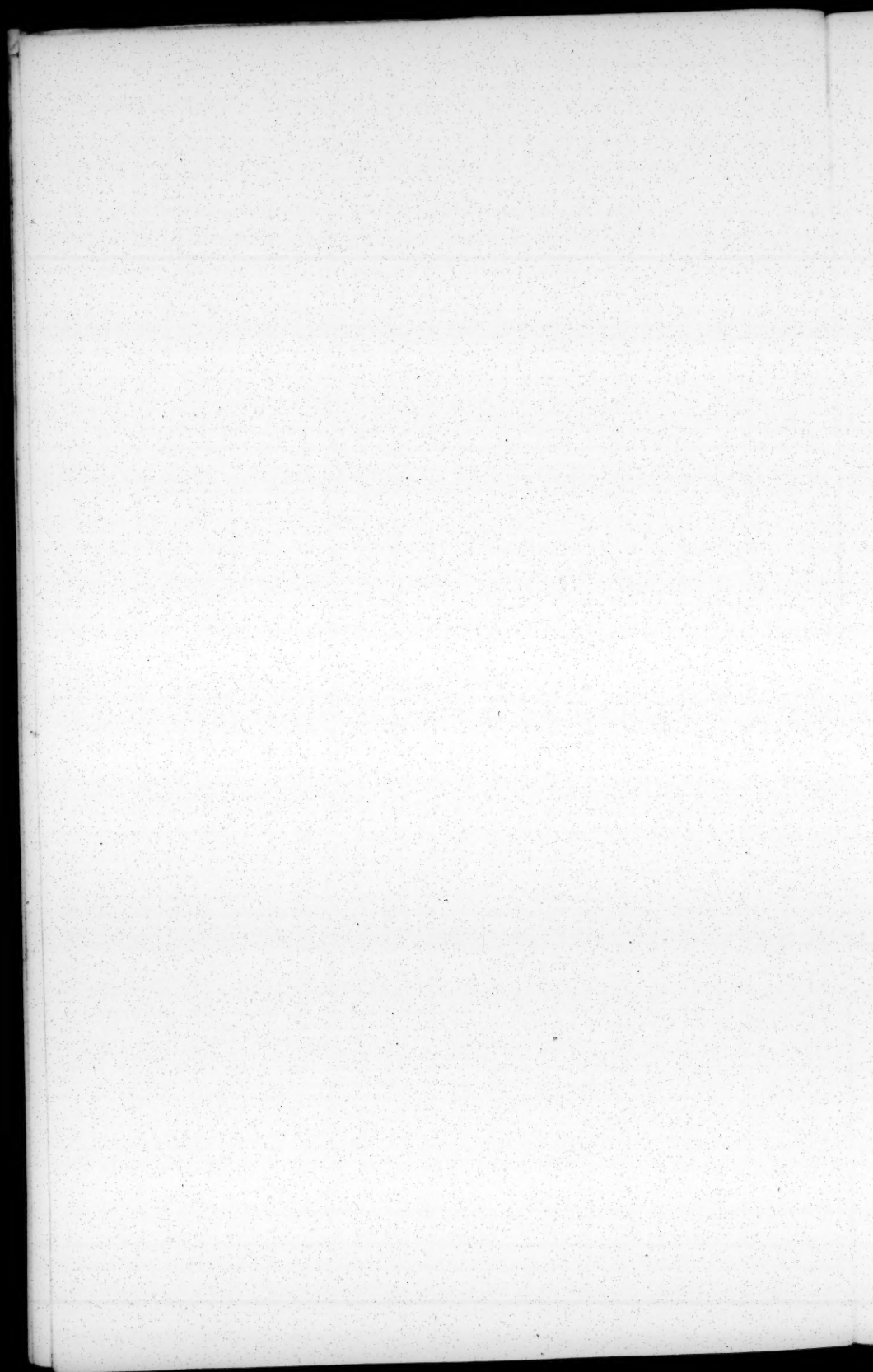
ing his sword as a signal, followed him from rank to rank. Thus a lion of Numidia, that hunger has made yet more furious, rushes among the flock; he kills and tears to pieces without resistance; and the shepherds, instead of attempting to defend their sheep, fly with terror and trepidation to preserve themselves.

“ The barbarians, who hoped to have surprised the city, were themselves surprised and disconcerted; and the subjects of Acestes, animated by the example and the voice of Mentor, exerted a power which they knew not that they possessed. The son of the king who commanded the invasion fell by my hand: our ages were equal, but he greatly exceeded me in stature; for these savages are descended from a race of giants, whose origin was the same with that of the Cyclops. I perceived that he despised me as a feeble enemy; but, regarding neither the fierceness of his demeanour, nor the superiority of his strength, I made a thrust at his breast with my lance; the weapon entering deeply, he vomited a torrent of blood, and expired: but I was in danger of being crushed by his weight as he fell, and the distant mountains echoed with the clash of his armour. After I had stripped the body of the spoils, I returned to seek Acestes: and Mentor, having completed the disorder of the enemy, cut to pieces all that made a show of resistance, and pursued the fugitives to the woods.

“ This success, of which every one had so lately despaired, fixed all eyes upon Mentor, as a favourite of the gods, and distinguished by divine inspiration; and Acestes, in gratitude to his deliverers, acquainted us, that it would no longer be in his power to protect us, if the fleet of Æneas should put back to Sicily: he therefore furnished us with a vessel that we might return to our country; and, having loaded us with

presents, he urged our immediate departure, as the only means by which the approaching danger could be avoided. He would not, however, supply us either with rowers or a pilot from among his own subjects, because he was unwilling to trust them upon the Grecian coasts; but he sent on board some Phenician merchants, who, as they are a commercial people, and trade to every port, had nothing to fear. These men were to have returned with the vessel to Acestes, after they had put us on shore at Ithaca; but the gods, who sport with the designs of men, devoted us to other evils."

END OF BOOK FIRST.



TELEMACHUS.

BOOK SECOND.

C O N T E N T S.

TELEMACHUS relates his being taken in the Tyrian vessel by the fleet of Sesostris, and carried captive into Egypt. He describes the beauty of the country, and the wise government of its king. He relates also that Mentor was sent a slave into Ethiopia, and that he was himself reduced to keep sheep in the desert of Oasis : that, in this state, he was comforted by Termosiris, a priest of Apollo, who taught him to imitate the god who had once been the shepherd of Admetus : that Sesostris, having at length heard with astonishment what his influence and example had effected among the shepherds, determined to see him, and being convinced of his innocence, promised to send him to Ithaca; but that the death of Sesostris overwhelmed him with new calamities : that he was imprisoned in a tower which overlooked the sea, from whence he saw Bocchoris, the new king, slain in a battle against part of his subjects, who had revolted, and called in the Tyrians to their assistance.

TELEMACHUS.

BOOK SECOND.

“THE pride of the Tyrians had offended Sesostris, the king of Egypt, who had extended his dominion by the conquest of many states. The wealth which they had acquired by commerce, and the impregnable strength of their city, which stood in the sea, had rendered them so insolent and presumptuous, that they refused to pay the tribute which had been imposed by Sesostris in his return to Egypt; and had sent troops to the assistance of his brother, who had attempted to assassinate him at a feast, in the midst of the rejoicings that had been made for his return.

“Sesostris had determined to humble them, by interrupting their trade; he, therefore, sent out a great number of armed vessels, with orders to take or sink the Phenician ships wherever they should be found; and, just as we lost sight of Sicily, we fell in with an Egyptian fleet. The port and the land seemed to retreat behind us, and lose themselves in the clouds; and we saw the fleet approach like a floating city. The Phenicians immediately perceived their danger, and would have avoided it; but it was too late: the Egyptian vessels sailed better than ours, the wind was in their favour, and they had a greater number of oars: they boarded, took us without re-

sistance, and carried us prisoners into Egypt. I told them, indeed, that neither Mentor nor myself was a Phenician; but they heard me with contempt, and, imagining that we were slaves, a merchandise in which they knew the Phenicians traded, thought only how to dispose of us to the greatest advantage. We soon perceived the sea to be whitened by the waters of the Nile, and the coast of Egypt appeared in the horizon like a cloud; we then arrived at the island of Pharos, near the city of No, and thence proceeded up the Nile to Memphis.

“ If the sorrows of captivity had not rendered us insensible to pleasure, we must have been delighted with the prospect of this fertile country, which had the appearance of a vast garden, watered with an infinite number of canals. Each side of the river was diversified with opulent cities, delightful villas, fields that produced every year a golden harvest, and meadows that were covered with flocks: Earth lavished her fruits upon the husbandman till he stooped under the burden, and Echo seemed pleased to repeat the rustic music of the shepherds. “ Happy are the people,” said Mentor, “ who are governed by so wise a king! they flourish in perpetual plenty, and love him by whom that plenty is bestowed. Thus, O Telemachus! ought thy government to secure the happiness of thy people, if the gods shall at length exalt thee to the throne of thy father. Love thy subjects as thy children; and learn, from their love of thee, to derive the happiness of a parent: teach them to connect the idea of happiness with that of their king; that, whenever they rejoice in the blessings of peace, they may remember their benefactor, and honour thee with the tribute of gratitude. The tyrants, who are only solicitous to be feared, and teach their subjects humility by oppression, are the

scourges of mankind: they are, indeed, objects of terror; but as they are also objects of hatred and detestation, they have more to fear from their subjects than their subjects can have to fear from them."

"I replied, "Alas! what have we now to do with maxims of government? With respect to us, Ithaca is no more; we shall never again behold Penelope, or our country: with whatever glory Ulysses may at length return, to meet his son is a joy that he shall never taste; and to obey him, till I shall learn to govern, is a pleasure that will for ever be withheld from me. Let us die then, my dear Mentor; all thoughts, but of death, are idle speculations; let us die, since the gods have ceased to regard us with compassion." I was so depressed by grief, that this speech was rendered almost unintelligible, by the sighs with which it was interrupted: but Mentor, though he was not presumptuous with respect to future evils, was yet fearless of the present. "Unworthy son of the great Ulysses," said he, "dost thou yield to misfortune without resistance! Know, that the day approaches, in which thou shalt again behold thy mother and thy country: thou shalt behold, in the meridian of his glory, him whom thou hast never known, the invincible Ulysses, whom Fortune can never subdue; and whose example, in more dreadful calamity than thine, may teach thee never to despair. Should he learn, in the remote countries on which the tempest has cast him, that his son emulates neither his patience nor his valour, the dreadful tidings would cover him with confusion, and afflict him more than all the evils of his life."

"Mentor then called my attention to the cheerfulness and plenty which were diffused over all Egypt; a country which contained twenty-two thousand cities. He admired the policy with which they were

governed; the justice which prevented the oppression of the poor by the rich; the education of the youth, which rendered obedience, labour, temperance, and the love of arts, or of literature, habitual; the punctuality in all the solemnities of religion, the public spirit, the desire of honour, the integrity to man, and the reverence to the gods, which were implanted by every parent in every child. He long contemplated this beautiful order with increasing delight, and frequently repeated his exclamations of praise: "Happy are the people," said he, "who are thus wisely governed; but yet more happy the king, whose bounty is so extensively the felicity of others, and whose virtue is the source of yet nobler enjoyment to himself: his dominion is secured, not by terror, but by love; and his commands are received, not only with obedience, but with joy: he reigns in the hearts of his people; who are so far from wishing his government at an end, that they consider mortality with regret, and every man would rejoice to redeem the life of his sovereign with his own."

"I listened attentively to this discourse of Mentor; and while he spoke I perceived new courage kindle in my bosom. As soon as we arrived at Memphis, a city distinguished by its opulence and splendour, the governor sent us forward to Thebes, that we might be questioned by Sesostris; who, if he had been less attentive to administer his own government, would yet have examined us himself, as he was extremely incensed against the Tyrians. We, therefore, proceeded up the Nile to the celebrated city with an hundred gates, the residence of this mighty prince. Thebes appeared to be of vast extent, and more populous than the most flourishing city of Greece. The regulations that are established for keeping the avenues free from incumbrances, maintaining the

aqueducts, and rendering the baths convenient, for the cultivation of arts, and for the security of the public, are the most excellent that can be imagined. The squares are decorated with fountains and obelisks, the temples are of marble, and the architecture, though it is simple, is majestic; the palace itself is almost as extensive as a town, and abounds with columns of marble, pyramids and obelisks, statues of a prodigious magnitude, and furniture of silver and gold.

“ The king was informed by those who took us, that we were found on board a Phenician vessel: it was his custom to give audience, at a certain hour every day, to all who had any complaint to make, or intelligence to communicate; nor was any man either despised or rejected by Sesostris: he considered himself as possessing the regal authority only that he might be the instrument of good to his people, whom he regarded with the affection of a father; and strangers, whom he treated with great kindness, he was very solicitous to see, because he believed that some useful knowledge might always be acquired by an acquaintance with the manners and customs of remote countries. For this reason we were brought before him. He was seated upon a throne of ivory, and held a golden sceptre in his hand: though he was advanced in years, his person was still graceful, and his countenance was full of sweetness and majesty. He sat every day to administer justice to his people; and his patience and sagacity as a judge would have vindicated the boldest panegyrist from the imputation of flattery. Such were the labours of the day: and to hear a declamation on some question of science, or to converse with those whom he knew to be worthy of his familiarity, was the entertainment of the evening. Nor was the lustre of his life

fullied by any fault, but that of having triumphed over the princes whom he had conquered with too much ostentation, and confided too much in one of his officers, whose character I shall presently describe. When he saw me, my youth moved him to compassion, and he inquired my country and my name. We were struck with the dignity and propriety of his expression, and I answered, "Most illustrious prince, thou art not ignorant of the siege of Troy, which endured ten years; nor of its destruction, which exhausted Greece of her noblest blood: Ulysses, the king of Ithaca, who is my father, was one of the principal instruments of that great event; but is now, in search of his kingdom, a fugitive on the deep; and, in search of him, I am, by a like misfortune, a captive in Egypt. Restore me once more to my father and my country; so may the gods preserve thee to thy children, and may they rejoice under the protection of so good a parent." Sesostris still regarded me with compassion; but doubting whether what I had told him was true, he gave charge of us to one of his officers, with orders to inquire of the persons who had taken our vessel whether we were indeed Greeks or Phenicians. "If they are Phenicians," said he, "they will deserve punishment, not only as our enemies, but as wretches who have basely attempted to deceive us by a falsehood; but, on the contrary, if they are Greeks, it is my pleasure that they be treated with kindness, and sent back to their country in one of my vessels; for I love Greece, a country which has derived many of its laws from the wisdom of Egypt; I am not unacquainted with the virtue of Hercules; the glory of Achilles has reached us, however remote; I admire the wisdom that is related of the unfortunate Ulysses, and I rejoice to alleviate the distress of virtue."

“ Metopis, the officer to whom the king had referred the examination of our affair, was as corrupt and selfish as Sesostris was generous and sincere: he attempted to perplex us by ensnaring questions; and, as he perceived that Mentor’s answers were more prudent than mine, he regarded him with malevolence and suspicion; for, to the unworthy, there is no insult so intolerable as merit. He, therefore, caused us to be separated, and from that time I knew not what was become of Mentor. This separation was, to me, sudden and dreadful as a stroke of thunder: but Metopis hoped, that, by interrogating us apart, he should be able to discover some inconsistency in our account; and yet more, that he might allure me, by promises, to discover that which Mentor had concealed. To discover truth was not indeed his principal view; but to find some pretence to tell the king we were Phenicians, that, as slaves, we might become his property; and, notwithstanding our innocence, and the king’s sagacity, he succeeded. How dangerous a situation is royalty, in which the wisest are often the tools of deceit! A throne is surrounded by the train of subtilty and self-interest; Integrity retires, because she will not be introduced by importunity or flattery: Virtue, conscious of her own dignity, waits at a distance till she is sought, and princes seldom know where she may be found; but Vice and her dependants are impudent and fraudulent, insinuating and officious, skilful in dissimulation, and ready to renounce all principles, and to violate every tie, when it becomes necessary to the gratification of the appetites of a prince. How wretched is the man who is thus perpetually exposed to the attempts of guilt! by which he must inevitably perish, if he does not renounce the music of adulation, and learn not to be offended by the plainness of truth. Such were the reflections

which I made in my distress, and I revolved in my mind all that had been said to me by Mentor.

“ While my thoughts were thus employed, I was sent by Metopis towards the mountains of the desert Oasis, that I might assist his slaves in looking after his flocks, which were almost without number.” Calypso here interrupted Telemachus: “ And what did you then?” said she: “ in Sicily you chose death rather than slavery.” “ I was then,” said Telemachus, “ become yet more wretched, and had no longer the sad consolation of such a choice. Slavery was irresistibly forced upon me, and I was compelled by Fortune to exhaust the dregs of her cup: I was excluded even from hope, and every avenue to liberty was barred against me. In the mean time, Mentor, as he has since told me, was carried into Ethiopia, by certain natives of that country, to whom he had been sold.

“ The scene of my captivity was a desert, where the plain is a burning sand, and the mountains are covered with snow; below was intolerable heat, and above was perpetual winter: the pasturage was thinly scattered among the rocks, the mountains were steep and craggy, and the vallies between them were almost inaccessible to the rays of the sun: nor had I any society, in this dreadful situation, but that of the shepherds, who are as rude and uncultivated as the country. Here I spent the night in bewailing my misfortunes, and the day in following my flocks, that I might avoid the brutal insolence of the principal slave, whose name was Butis, and who, having conceived hopes of obtaining his freedom, was perpetually accusing the rest, as a testimony of his zeal and attachment to the interest of his master. This complication of distress almost overwhelmed me; and, in the anguish of my mind, I one day forgot my flock, and threw myself on the ground near a cave,

expecting that death would deliver me from a calamity which I was no longer able to sustain. But, just in the moment of despair, I perceived the mountain tremble: the oaks and pines seemed to bow from the summit, the breeze itself was hushed, and a deep voice, which seemed to issue from the cave, pronounced these words: "Son of the wise Ulysses! thou must, like him, become great by patience. Princes who have not known adversity are unworthy of happiness; they are enervated by luxury, and intoxicated with pride. Surmount, and remember these misfortunes, and thou art happy. Thou shalt return to Ithaca, and thy glory shall fill the world. When thou shalt have dominion over others, forget not that thou hast been like them, weak, destitute, and afflicted; be it thy happiness, therefore, to afford them comfort. Love thy people; detest flattery; and remember, that no man is great, but in proportion as he restrains and subdues his passions." These words inspired me as the voice of Heaven: joy immediately throbbed in my veins, and courage glowed in my bosom; nor was I seized with that horror which so often causes the hair to stand upright, and the blood to stagnate, when the gods reveal themselves to men. I rose in tranquillity; and, kneeling on the ground, I lifted up my hands to heaven, and paid my adorations to Minerva, to whom I believed myself indebted for this oracle. At the same time I perceived my mind illuminated with wisdom; and was conscious to a gentle, yet prevailing, influence, which over-ruled all my passions, and restrained the ardour of my youth: I acquired the friendship of all the shepherds of the desert; and my meekness, patience, and diligence, at length obtained the good-will even of Butis himself, who was at first disposed to treat me with inhumanity.

“ To shorten the tedious hours of captivity and solitude, I endeavoured to procure some books; for I sunk under the sense of my condition, merely because I had nothing either to recreate or to fortify my mind. Happy, said I, are those, who have lost their relish for tumultuous pleasure, and are content with the soothing quiet of innocence and retirement! happy are they, whose amusement is knowledge, and whose supreme delight the cultivation of the mind! wherever they shall be driven by the persecution of Fortune, the means of enjoyment are still with them; and that weary listlessness, which renders life unsupportable to the voluptuous and the lazy, is unknown to those who can employ themselves by reading. Happy are those to whom this employment is pleasing, and who are not, like me, compelled to be idle! While my mind was agitated by these thoughts, I had wandered into a thick forest; and suddenly, looking up, I perceived before me an old man with a book in his hand; his forehead was somewhat wrinkled, and he was bald to the crown; a beard, white as snow, hung down to his girdle; his stature was tall, his cheeks were still florid, and his eyes piercing: there was great sweetness in his voice; his address, though it was plain, was engaging; and I had never seen any person, whose manner and appearance so strongly excited veneration and esteem. His name was Termofiris; he was priest of Apollo, and officiated in a temple of marble which the kings of Egypt had consecrated to that deity in the forest. The book which he held in his hand was a collection of hymns, that had been composed to the honour of the gods. He accosted me with an air of friendship, and we entered into conversation. He related past events with such force of expression, that they seemed to be present; and with such comprehensive brevity, that at

tention was not wearied; and he foresaw the future, by a sagacity that discovered the true characters and dispositions of mankind, and the events which they would produce. But with all this intellectual superiority, he was cheerful and condescending; there is no grace in the utmost gaiety of youth that was not exceeded by Termofiris in his age; and he regarded young persons with a kind of parental affection, when he perceived that they had a disposition to be instructed, and a love for virtue.

“He soon discovered a tender regard for me, and gave me books to relieve the anxiety of my mind: he called me his son, and I frequently addressed him as a father. “The gods,” said I, “who have deprived me of Mentor, have, in pity, sustained me with thy friendship.” He was, without doubt, like Orpheus and Linus, irradiated by the immediate inspiration of the gods: he often repeated verses of his own, and gave me those of many others who had been the favourites of the Muses. When he was habited in his long white robe, and played upon his ivory lyre, the bears, lions, and tigers, of the forest fawned upon him, and licked his feet; the satyrs came from their recesses and danced round him; and it might almost have been believed, that even the trees and rocks were influenced by the magic of his song, in which he celebrated the majesty of the gods, the virtue of heroes, and the wisdom of those who prefer glory to pleasure.

“Termofiris often excited me to courage: he told me that the gods would never abandon either Ulysses or his son; and that I ought, after the example of Apollo, to introduce the shepherds to the acquaintance of the Muses. Apollo, says he, displeased that Jupiter frequently interrupted the serenity of the brightest days with thunder, turned his resentment

against the Cyclops who forged the bolts, and destroyed them with his arrows. Immediately the fiery explosions of Mount Etna ceased; and the strokes of those enormous hammers, which had shaken the earth to the centre, were heard no more: iron and brass, which the Cyclops had been used to polish, began now to rust and canker; and Vulcan, quitting his forge, in the fury of his resentment hastily climbed Olympus, notwithstanding his lameness, and rushing into the assembly of the gods, covered with dust and sweat, complained of the injury with all the bitterness of invective. Jupiter, being thus incensed against Apollo, expelled him from heaven, and threw him down headlong to the earth: but his chariot, though it was empty, still performed its usual course; and, by an invisible impulse, continued the succession of day and night, and the regular change of seasons to mankind. Apollo, divested of his rays, was compelled to become a shepherd, and kept the flocks of Admetus king of Thessaly.

“ While he was thus disgraced, and in exile, he used to sooth his mind with music, under the shade of some elms that flourished upon the borders of a limpid stream. This drew about him all the neighbouring shepherds, whose life till then had been rude and brutal, whose knowledge had been confined to the management of their sheep, and whose country had the appearance of a desert. To these savages Apollo, varying the subject of his song, taught all the arts, by which existence is improved into felicity. Sometimes he celebrated the flowers which improve the graces of Spring, the fragrance which she diffuses, and the verdure that rises under her feet: sometimes the delightful evenings of Summer, her zephyrs that refresh mankind, and her dews that allay the thirst of the earth: nor were the golden fruits of Autumn

forgotten, with which the rewards the labour of the husbandman; nor the cheerful idleness of Winter, who piles his fires till they emulate the sun, and invites the youth to dancing and festivity: he described also the gloomy forests with which the mountains are overhadowed, and the rivers that wind with a pleasing intricacy through the luxuriant meadows of the valley. Thus were the shepherds of Thessaly made acquainted with the happiness that is to be found in a rural life, by those to whom Nature is not bountiful in vain: their pipes now rendered them more happy than kings; and those uncorrupted pleasures which fly from the palace were invited to the cottage. The shepherdesses were followed by the Sports, the Smiles, and the Graces, and adorned by simplicity and innocence: every day was devoted to joy; and nothing was to be heard but the chirping of birds, the whispers of the Zephyrs that sported among the branches of the trees, the murmurs of water falling from a rock, or the songs with which the Muses inspired the shepherds who followed Apollo: they were taught also to conquer in the race, and to shoot with the bow. The gods themselves became jealous of their happiness; they now thought the obscurity of a shepherd better than the splendour of a deity, and recalled Apollo to Olympus.

“By this story, my son, be thou instructed. Thou art now in the same state with that of Apollo in his exile; like him, therefore, fertilize an uncultivated soil, and call plenty to a desert; teach these rustics the power of music, soften the obdurate heart to sensibility, and captivate the savage with the charms of virtue. Let them taste the pleasures of innocence and retirement; and heighten this felicity with the transporting knowledge, that it is not dependent upon the caprice of Fortune. The day approaches, my

son, the day approaches, in which the pains and cares that surround a throne will teach thee to remember these wilds with regret.

“Termosiris then gave me a flute, the tone of which was so melodious, that the echoes of the mountains, which propagated the sound, immediately brought the neighbouring shepherds, in crowds, about me : a divine melody was communicated to my voice ; I perceived myself to be under a supernatural influence, and I celebrated the beauties of Nature with all the rapture of enthusiasm. We frequently sung all the day in concert, and sometimes encroached upon the night. The shepherds, forgetting their cottages and their flocks, were fixed motionless as statues about me, while I delivered my instructions ; the desert became insensibly less wild and rude, every thing assumed a more pleasing appearance, and the country itself seemed to be improved by the manners of the people.

“We often assembled to sacrifice in the temple of Apollo, at which Termosiris officiated as priest : the shepherds wore wreaths of laurel in honour of the god ; and the shepherdesses were adorned with garlands of flowers, and came dancing with baskets of consecrated gifts upon their heads. After the sacrifice, we made a rural feast : the greatest delicacies were the milk of our goats and sheep, and some dates, figs, grapes, and other fruits, which were fresh gathered by our own hands ; the green turf was our seat ; and the foliage of the trees afforded us a more pleasing shade than the gilded roofs of a palace. But my reputation among the shepherds was completed by an accident : An hungry lion happened to break in among my flock, and began a dreadful slaughter : I ran towards him, though I had nothing in my hand but my sheep-hook. When he saw me, he erected his

mane, he began to grind his teeth, and to extend his claws: his mouth appeared dry and inflamed, and his eyes were red and fiery. I did not wait for his attack, but rushed in upon him, and threw him to the ground: nor did I receive any hurt; for a small coat of mail that I wore, as an Egyptian shepherd, defended me against his claws. Three times I threw him, and he rose three times against me, roaring so loud that the utmost recesses of the forest echoed: but, at last, I grasped him till he was strangled; and the shepherds, who were witnesses of my conquest, insisted that I should wear his skin as a trophy.

“ This action, and the change of manners among our shepherds, was rumoured through all Egypt, and came at length to the ears of Sesostris: he learnt, that one of the two captives, who had been taken for Phenicians, had restored the golden age in the midst of deserts which were scarce habitable, and desired to see me; for he was a friend to the Muses, and regarded, with attention and complacency, whatever appeared to be the means of instruction. I was accordingly brought before him: he listened to my story with pleasure, and soon discovered that he had been abused by the avarice of Metopis. Metopis he therefore condemned to perpetual imprisonment, and took into his own possession the wealth which his rapacity and injustice had heaped together. “ How unhappy,” said he, “ are those whom the gods have exalted above the rest of mankind! They see no object but through a medium which distorts it: they are surrounded by wretches who intercept Truth in its approaches; every one imagines that it is his interest to deceive them, and every one conceals his own ambition under the appearance of zeal for their service: that regard is professed for the prince, of which the wealth and honours that he dispenses are

indeed the objects ; and so flagitious is the neglect of his interest, that for these he is flattered and betrayed."

" From this time Sesostris treated me with a tender friendship, and resolved to send me back to Ithaca, in a fleet that should carry troops sufficient to deliver Penelope from all her suitors. This fleet was at length ready to sail, and waited only for our embarkation. I reflected, with wonder, upon the caprice of Fortune, who frequently most exalts those whom, the moment before, she had most depressed ; and the experience of this inconstancy encouraged me to hope that Ulysses, whatever he should suffer, might at last return to his kingdom. My thoughts also suggested, that I might again meet with Mentor, even though he should have been carried into the remotest parts of Ethiopia. I, therefore, delayed my departure a few days, that I might make some inquiry after him ; but, in this interval, Sesostris, who was very old, died suddenly, and by his death I was involved in new calamities.

This event filled all Egypt with grief and despair ; every family lamented Sesostris, as its most valuable friend, its protector, its father. The old, lifting up their hands to heaven, uttered the most passionate exclamations : " O Egypt ! thou hast known no king like Sesostris in the times that are past ; nor shalt thou know any like him in those that are to come ! Ye gods ! ye should not have given Sesostris to mankind, or ye should not have taken him away. O ! wherefore do we survive Sesostris ? " The young cried out, " The hope of Egypt is cut off ! Our fathers were long happy under the government of a king, whom we have known only to regret ! " His domestics wept incessantly ; and, during forty days, the inhabitants of the remotest provinces came in crowds to his funeral. Every one was eagerly soli-

citous yet once more to gaze upon the body of his prince; all desired to preserve the idea in their memory, and some requested to be shut up with him in the tomb.

“ The loss of Sesostris was more sensibly felt, as Bocchoris, his son, was destitute of humanity to strangers, and of curiosity for science; of esteem for merit, and love of glory. The greatness of the father contributed to degrade the son: his education had rendered him effeminately voluptuous, and brutally proud: he looked down upon mankind as creatures of an inferior species, that existed only for his pleasure: he thought only of gratifying his passions, and dissipating the immense treasures that had been amassed for public use by the economy of his father; of procuring new resources for extravagancies by the most cruel rapacity, impoverishing the rich, famishing the poor, and perpetrating every other evil that was advised by the beardless sycophants whom he permitted to disgrace his presence, while he drove away, with derision, the hoary sages in whom his father had confided. Such was Bocchoris; not a king, but a monster. Egypt groaned under his tyranny; and, though the reverence of the people for the memory of Sesostris rendered them patient under the government of his son, however odious and cruel; yet he precipitated his own destruction: and, indeed, it was impossible that he should long possess a throne which he so little deserved.

“ My hopes of returning to Ithaca were now at an end. I was shut up in a tower that stood upon the sea-shore near Pelusium, where we should have embarked, if the death of Sesostris had not prevented us; for Metophis having, by some intrigue, procured his enlargement, and an admission into the councils of the young king, almost the first act of his

power was to imprison me in this place, to revenge the disgrace into which I had brought him. There I passed whole days and nights in the agonies of despair. All that Termofiris had predicted, and all that I had heard in the cave, was remembered but as a dream. Sometimes, while I was absorbed in reflections upon my own misery, I stood gazing at the waves that broke against the foot of the tower; and sometimes I contemplated the vessels that were agitated by the tempest, and in danger of splitting against the rocks upon which the tower was built; but I was so far from commiserating those who were threatened with shipwreck, that I regarded them with envy: "Their misfortunes," said I to myself, "and their lives will quickly be at an end together, or they will return in safety to their country; but neither is permitted to me!"

"One day, while I was thus pining with ineffectual sorrow, I suddenly perceived the masts of ships at a distance, like a forest; the sea was presently covered with sails swelling with the wind, and the waves foamed with the stroke of innumerable oars. I heard a confused sound on every side. On the sea-coast I perceived one party of Egyptians run to arms with terror and precipitation, and another waiting quietly for the fleet which was bearing down upon them. I soon discovered that some of these vessels were of Phenicia, and others of the Isle of Cyprus; for my misfortunes had acquainted me with many things that relate to navigation. The Egyptians appeared to be divided among themselves; and I could easily believe that the folly and the violence of Bocchoris had provoked his subjects to a revolt, and kindled a civil war; nor was it long before I became a spectator of an obstinate engagement from the top of my tower. Those Egyptians who had called in the at-

sistance of the foreign power, after having favoured the descent, attacked the other party, which was commanded by the king, and animated by his example. He appeared like the god of war; rivers of blood flowed around him; the wheels of his chariot were smeared with gore that was black, clotted, and frothy, and could scarce be dragged over the heaps of slain, which they crushed as they passed: his figure was graceful, and his constitution vigorous; his aspect was haughty and fierce, and his eyes sparkled with rage and despair. Like a high-spirited horse that had never been broke, he was precipitated upon danger by his courage, and his force was not directed by wisdom: he knew not how to retrieve an error, nor to give orders with sufficient exactness; he neither foresaw the evils that threatened him, nor employed the troops he had to the greatest advantage, though he was in the utmost need of more: not that he wanted abilities, for his understanding was equal to his courage; but he had never been instructed by Adversity. Those who had been intrusted with his education had corrupted an excellent natural disposition by flattery: he was intoxicated with the consciousness of his power, and the advantages of his situation: he believed that every thing ought to yield to the impetuosity of his wishes, and the least appearance of opposition transported him with rage: he was then deaf to the expostulations of Reason, and had no longer the power of recollection. The fury of his pride transformed him to a brute, and left him neither the affections nor the understanding of a man; the most faithful of his servants fled terrified from his presence, and he was gentle only to the most abject servility, and the most criminal compliance: thus his conduct, always violent, was always directly opposite to his interest, and he was de-

tested by all whose approbation is to be desired. His valour now sustained him long against a multitude of his enemies, but at length the dart of a Phœnician entered his breast; the reins dropt from his hands, and I saw him fall from his chariot under the feet of his horses. A foldier of the Isle of Cyprus immediately struck off his head; and, holding it up by the hair, showed it to the confederates as a trophy of their victory. Of this head no time or circumstance can ever obliterate the idea: methinks I still see it dropping blood, the eyes closed and sunk, the visage pale and disfigured, the mouth half open, as if it would still finish the interrupted sentence, and the look which, even in death, was haughty and threatening: nor shall I forget, if the gods hereafter place me upon a throne, so dreadful a demonstration, that a king is not worthy to command, nor can be happy in the exercise of his power, but in proportion as he is himself obedient to reason. Alas! how deplorable is his state, who, by the perversion of that power with which the gods have invested him as the instrument of public happiness, diffuses misery among the multitudes that he governs, and who is known to be a king only as he is a curse."

END OF BOOK SECOND.

TELEMACHUS.

BOOK THIRD.

C O N T E N T S.

TELEMACHUS relates, that the successor of Bocchoris releasing all the Tyrian prisoners, he was himself sent to Tyre, on board the vessel of Narbal, who had commanded the Tyrian fleet : that Narbal gave him a description of Pygmalion their king, and expressed apprehensions of danger from the cruelty of his avarice ; that he afterwards instructed him in the commerical regulations of Tyre ; and that being about to embark in a Cyprian vessel, in order to proceed by the Isle of Cyprus to Itaca, Pygmalion discovered that he was a stranger, and ordered him to be seized ; that his life was thus brought into the most imminent danger, but that he had been preserved by the tyrant's mistress Astarbe, that she might, in his stead, destroy a young Lydian of whom she had been enamoured, but who rejected her for another.

TELEMACHUS.

BOOK THIRD.

CALYPSO was astonished at the wisdom which she discovered in Telemachus; but she was delighted with his ingenuous confession of the errors into which he had been betrayed by the precipitation of his own resolutions, and by his neglect of Mentor's counsel. She was surprised to perceive, in a youth, such strength and dignity of mind, as enabled him to judge of his own actions with impartiality; and, by a review of the failings of his life, become prudent, cautious, and deliberate. "Proceed," said she, "my dear Telemachus; for I am impatient to know by what means you escaped from Egypt, and where you again found Mentor, whose loss you had so much reason to regret." Telemachus then continued his relation.

"The party of Egyptians who had preserved their virtue and their loyalty, being greatly inferior to the rebels, were obliged to yield when the king fell. Another prince, whose name was Termutis, was established in his stead; and the Phenician and Cyprian troops, after they had concluded a treaty with him, departed. By this treaty, all the Phenician prisoners were to be restored; and, as I was deemed one of the number, I was set at liberty, and put on board with the rest. A change of fortune, which, once more,

dissipated the gloom of despair, and diffused the dawn of hope in my bosom!

"Our sails were now swelled by a prosperous wind, and the foaming waves were divided by our oars; the spacious deep was covered with vessels, the mariners shouted, the shores of Egypt fled from us, and the hills and mountains grew level by degrees: our view began to be bounded only by the sea and the sky; and the sparkling fires of the sun, which was rising, seemed to emerge from the abyss of waters; his rays tinged with gold the tops of the mountains, which were still just to be perceived in the horizon; and the deep azure with which the whole firmament was painted was an omen of a happy voyage.

"Though I had been dismissed as a Phenician, yet I was not known to any of those with whom I embarked; and Narbal, who commanded the vessel, asked me my name and my country: "Of what city of Phenicia are you?" said he: "Of none," I replied; "but I was taken at sea in a Phenician vessel, and, as a Phenician, remained captive in Egypt; under this name I have been long a slave, and by this name I am at length free." "Of what country are you then?" said Narbal. "I am," said I, "Telemachus, the son of Ulysses, king of Ithaca, an island of Greece: my father has acquired a mighty name among the confederate princes who laid siege to Troy; but the gods have not permitted him to return to his kingdom. I have sought him in many countries, and am, like him, persecuted by Fortune. I am wretched, though my life is private, and my wishes are few; I am wretched, though I desire no happiness, but the endearments of my family, and the protection of my father."

"Narbal gazed upon me with astonishment, and thought he perceived in my aspect something that di-

flinguishes the favourites of Heaven. He was, by nature, generous and sincere; my misfortunes excited his compassion, and he addressed me with a confidence which the gods, doubtless, inspired for my preservation in the most imminent danger.

“Telemachus,” said he, “I doubt not the truth of what you have told me: such, indeed, are the signatures of candour and integrity which I discover in your countenance, that it is not in my power to suspect you of falsehood. I am irresistibly determined, by a secret impulse, to believe that you are beloved of the gods, whom I have always served, and that it is their pleasure I also should love you as my son: I will, therefore, give you salutary counsel, for which I ask no return but secrecy.” “Fear not,” said I, “that I should find it difficult to be silent; for, however young, it is long since I learned not to reveal my own secret, much less not to betray, under any pretence, the secret of another.” “By what means,” said he, “could the habit of secrecy be acquired by a child? I should rejoice to learn how that may be attained early, without which a prudent conduct is impossible, and every other qualification useless.”

“I have been informed,” said I, “that when Ulysses went to the siege of Troy, he placed me upon his knees, threw his arms about me, and, after having kissed me with the utmost tenderness, pronounced these words, though I could not then understand their import: “O my son! may the gods ordain me to perish before I see thee again; or, may the Fatal Sisters cut the thread of thy life while it is yet short, as the reaper cuts down a tender flower that is but beginning to blow; may my enemies dash thee in pieces before the eyes of thy mother and of me, if thou art one day to be corrupted, and seduced from

virtue ! O, my friends ! I leave with you this son, whom I so tenderly love : watch over his infancy ; if you have any love for me, keep flattery far from him ; and, while he is yet flexible like a young plant, keep him upright : but, above all, let nothing be forgotten that may render him just, beneficent, sincere, and secret. He that is capable of a lie, deserves not the name of a man ; and he that knows not how to be silent, is unworthy the dignity of a prince."

" I have repeated the very words of Ulysses to you, because, to me, they have been repeated so often, that they perpetually occur to my mind ; and I frequently repeat them to myself. The friends of my father began very early to teach me secrecy, by giving me frequent opportunities to practise it ; and I made so rapid a progress in the art, that, while I was yet an infant, they communicated to me their apprehensions from the crowd of presumptuous rivals that addressed my mother. At that time they treated me, not as a child, but as a man, whose reason might assist them, and in whose firmness they could confide : they frequently conferred with me, in private, upon the most important subjects ; and communicated the schemes which had been formed to deliver Penelope from her suitors. I exulted in this confidence, which I considered as a proof of my real dignity and importance ; I was, therefore, ambitious to sustain my character, and never suffered the least intimation of what had been intrusted with me as a secret to escape me. The suitors often engaged me to talk, hoping that a child, who had seen or heard any circumstance of importance, would relate it without caution or design : but I had learnt to answer them, without forfeiting my veracity, or disclosing my secret.

" Narbal then addressed me in these terms : " You

fee, Telemachus, of what power the Phenicians are possessed, and how much their innumerable fleets are dreaded by the neighbouring nations. The commerce which they have extended to the Pillars of Hercules has given them riches, which the most flourishing countries cannot supply to themselves: even the great Sesostris could never have prevailed against them at sea; and the veterans, by whom he had subjugated all the East, found it extremely difficult to conquer them in the field. He imposed a tribute, which they have long neglected to pay; for they are too sensible of their own wealth and power to stoop patiently under the yoke of subjection: they have, therefore, thrown it off; and the war which Sesostris commenced against them has been terminated by his death. The power of Sesostris was, indeed, rendered formidable by his policy; but when, without his policy, his power descended to his son, it was no longer to be dreaded; and the Egyptians, instead of entering Phenicia with a military force to reduce to obedience a revolted people, have been compelled to call in the assistance of the Phenicians, to deliver them from the oppression of an impious tyrant. This deliverance the Phenicians have effected, and added new glory to independence, and new power to wealth.

“ But while we deliver others we enslave ourselves. O Telemachus! do not rashly put your life into the hands of Pygmalion our king: his hands are already stained with the blood of Sichæus, the husband of Dido his sister; and Dido, impatient to revenge his death, is fled, with the greater part of the friends of virtue and of liberty, in a numerous fleet, from Tyre, and has laid the foundations of a magnificent city on the coast of Africa, which she calls Carthage. An insatiable thirst of riches renders Pygmalion, every

day, more wretched and more detestable. In his dominions it is a crime to be wealthy : avarice makes him jealous, suspicious, and cruel ; he persecutes the rich, and he dreads the poor.

“ But, at Tyre, to be virtuous, is yet a greater crime than to be wealthy : for Pygmalion supposes, that virtue cannot patiently endure a conduct that is unjust and infamous ; and as virtue is an enemy to Pygmalion, Pygmalion is an enemy to virtue : every incident torments him with inquietude, perplexity, and apprehension ; he is terrified at his own shadow, and sleep is a stranger to his eyes. The gods have punished him, by heaping treasures before him which he does not dare to enjoy ; and that in which alone he seeks for happiness is the source of his misery : he regrets whatever he gives, he dreads the loss of the wealth which he possesses, and sacrifices every comfort to the acquisition of more. He is scarce ever to be seen, but sits in the inmost recess of his palace, alone, pensive, and dejected ; his friends dare not approach him, for to approach him is to be suspected as an enemy. A guard, with swords drawn and pikes levelled, surrounds his dwelling with an horrid security ; and the apartment in which he hides himself consists of thirty chambers, which communicate with each other, and to each of which there is an iron door with six bolts. It is never known in which of these chambers he passes the night ; and it is said, that, the better to secure himself against assassination, he never sleeps in the same two nights together : he is equally insensible to the joys of society, and the more refined and tender delights of friendship. If he is excited to the pursuit of pleasure, he perceives that pleasure is far from him, and sits down in despair. His eyes are hollow, eager, and piercing, and he is continually looking round him with a restless and in-

quisitive suspicion. At every noise, however trivial, he starts, listens, is alarmed, and trembles: he is pale and emaciated; the gloom of care is diffused over his countenance, and his brow is contracted into wrinkles. He seldom speaks, but he sighs perpetually; and the remorse and anguish of his mind are discovered by groans, which he endeavours in vain to suppress: the richest delicacies of his table are tasteless; and his children, whom he has made his most dangerous enemies, are not the objects of hope, but of terror. He believes himself to be in perpetual danger; and attempts his own preservation, by cutting off all those whom he fears; not knowing that cruelty, in which alone he confides for safety, will inevitably precipitate his destruction; and that some of his domestics, dreading the effects of his caprice and suspicion, will suddenly deliver the world from so horrid a monster.

“As for me, I fear the gods; and will, at whatever hazard, continue faithful to the king whom they have set over me: I had rather he should take away my life than lift my hand against his, or neglect to defend him against the attempts of another. But do not you, O Telemachus, acquaint him with the name of your father; for he will then certainly shut you up in prison, hoping that Ulysses, when he returns to Ithaca, will pay him a large sum for your ransom.”

“When we arrived at Tyre I followed the counsel of Narbal, and was soon convinced that all he had related was true; though, before, I could scarce conceive it possible for any man to render himself so extremely wretched as he had represented Pygmalion.

“I was the more sensibly touched at the appearances of his tyranny and wretchedness, as they had the force of novelty; and I said to myself, “This

is the man who has been seeking happiness, and imagined it was to be found in unlimited power and inexhaustible wealth: wealth and power he has acquired, but the acquisition has made him miserable. If he was a shepherd, as I have lately been, he would be equally happy in the enjoyment of rural pleasures, which, as they are innocent, are never regretted; he would fear neither daggers nor poison, but would be the love and the lover of mankind: he would not, indeed, possess that immense treasure, which, to him who hides it, is useless as an heap of sand; but he would rejoice in the bounty of Nature, by which every want would be supplied. He appears to act only by the dictates of his own will, but he is indeed the slave of appetite; he is condemned to do the drudgery of avarice, and to smart under the scourge of fear and suspicion. He appears to have dominion over others, but he is not the master even of himself; for, in every irregular passion, he has not only a master, but a tormentor."

"Such were my reflections upon the condition of Pygmalion, without having seen him; for he was seen by none; and his people could only gaze, with a kind of secret dread, upon those lofty towers which were surrounded night and day by his guards, and in which he had immured himself with his treasures as in a prison. I compared this invisible king with Sesostris, the mild, the affable, the good; who was so easy of access to his subjects, and so desirous to converse with strangers; so attentive to all who wished to be heard, and so inquisitive after truth, which those who surround a throne are solicitous to conceal. "Sesostris," said I, "feared nothing, and had nothing to fear; he showed himself to all his subjects as to his children: but, by Pygmalion, every thing is to be feared, and he fears every thing. This ex-

crable tyrant is in perpetual danger of a violent death, even in the centre of his inaccessible palace, and surrounded by his guards ; but the good Sesostris, when his people were gathered in crowds about him, was in perfect safety, like a kind father, who, in his own house, is furrounded by his children.

“ Pygmalion gave orders to send back the troops of the life of Cyprus, who, to fulfil a treaty, had assisted his own in their expedition to Egypt ; and Narbal took this opportunity to set me at liberty. He caused me to pass in review among the Cyprian soldiers ; for the king always inquired into the minutest incidents with the most scrupulous suspicion. The failing of negligent and indolent princes is the giving themselves up, with a boundless and implicit confidence, to the discretion of some crafty and iniquitous favourite ; but the failing of Pygmalion was, to suspect the most ingenuous and upright : he knew not how to distinguish the native features of Integrity from the mask of Dissimulation ; for Integrity, who disdained to approach so corrupt a prince, he had never seen ; and he had been so often defrauded and betrayed, and had so often detected every species of vice under the semblance of virtue, in the wretches who were about him, that he imagined every man walked in disguise, that virtue existed only in idea, and that all men were nearly the same. When he found one man fraudulent and corrupt, he took no care to displace him for another, because he took for granted that another would be as bad ; and he had a worse opinion of those in whom he discovered an appearance of merit than of those who were most openly vicious, because he believed them to be equally knaves, and greater hypocrites.

“ But, to return to myself. The piercing suspicion of the king did not distinguish me from the Cyprian

soldiers; but Narbal trembled for fear of a discovery, which would have been fatal both to him and to me: he, therefore, expressed the utmost impatience to see me embark; but I was detained at Tyre a considerable time by contrary winds.

“ During this interval I acquainted myself with the manners of the Phenicians, a people that were become famous through all the known world. I admired the situation of their city, which is built upon an island in the midst of the sea: the neighbouring coast is rendered extremely delightful by its uncommon fertility, the exquisite flavour of its fruits, the number of towns and villages which are almost contiguous to each other, and the excellent temperature of the climate: it is sheltered by a ridge of mountains from the burning winds that pass over the southern continent, and refreshed by the northern breezes that blow from the sea: it is situated at the foot of Libanus, whose head is concealed within the clouds, and hoary with everlasting frost. Torrents of water, mingled with snow, rush from the craggy precipices that surround it; and at a small distance below is a vast forest of cedars, which appear to be as ancient as the earth, and almost as lofty as the sky: the declivity of the mountain below the forest is covered with pasture, where innumerable cattle and sheep are continually feeding among a thousand rivulets of the purest water; and at the foot of the mountain below the pastures the plain has the appearance of a garden, where Spring and Autumn seem to unite their influence, to produce at once both flowers and fruit, which are never parched by the pestilential heat of the southern blast, nor blighted by the piercing cold of the northern tempest.

“ Near this delightful coast the island, on which Tyre is built, emerges from the sea: the city seems

to float upon the waters, and looks like the sovereign of the deep. It is crowded with merchants of every nation, and its inhabitants are themselves the most eminent merchants in the world. It appears, at first, not to be the city of any particular people, but to be common to all, as the centre of their commerce. There are two large moles, which, like two arms stretched out into the sea, embrace a spacious harbour, which is a shelter from every wind. The vessels in this harbour are so numerous, as almost to hide the water in which they float; and the masts look at a distance like a forest. All the citizens of Tyre apply themselves to trade, and their wealth does not render them impatient of that labour by which it is increased. Their city abounds with the fine linen of Egypt, and cloth that has been doubly dyed with the Tyrian purple, a colour which has a lustre that time itself can scarce diminish, and which they frequently heighten by embroidery of gold and silver. The commerce of the Phenicians extends to the Straits of Gades; they have even entered the vast ocean by which the world is encircled, and made long voyages up the Red Sea to islands which are unknown to the rest of mankind, from whence they bring gold, perfumes, and many animals that are to be found in no other country.

“ I gazed, with insatiable curiosity, upon this great city, in which every thing was in motion; and where none of those idle and inquisitive persons are to be found, who, in Greece, saunter about the public places in quest of news, or observe the foreigners who come on shore in the port. The men are busied in unloading the vessels, in sending away, or in selling their merchandize, in putting their warehouses in order, or in keeping an account of the sums due to them from foreign merchants; and the women are

constantly employed in spinning wool, in drawing patterns for embroidery, or in folding up rich stuffs.

“By what means,” said I to Narbal, “have the Phenicians monopolized the commerce of the world, and enriched themselves at the expense of every other nation?” “You see the means,” answered Narbal: “the situation of Tyre renders it more fit for commerce than any other place, and the invention of navigation is the peculiar glory of our country. If the accounts are to be believed that are transmitted to us from the most remote antiquity, the Tyrians rendered the waves subservient to their purpose long before Typhus and the Argonauts became the boast of Greece: they were the first who defied the rage of the billows and the tempest on a few floating planks, and fathomed the abysses of the ocean: they reduced the theories of Egyptian and Babylonian science to practice, regulating their course, where there was no landmark, by the stars; and they brought innumerable nations together which the sea had separated. The Tyrians are ingenious, persevering, and laborious: they have, beside, great manual dexterity, and are remarkable for temperance and frugality: the laws are executed with the most scrupulous punctuality; the people are, among themselves, perfectly unanimous; and, to strangers, they are, above all others, friendly, courteous, and faithful.

“Such are the means, nor is it necessary to seek for any other, by which they have subjected the sea to their dominion, and included every nation in their commerce. But if jealousy and faction should break in among them; if they should be seduced by pleasure, or by indolence; if the great should regard labour and economy with contempt, and the manual arts should no longer be deemed honourable; if public faith should not be kept with the stranger, and the

laws of a free commerce should be violated; if manufactures should be neglected, and those sums spared which are necessary to render every commodity perfect in its kind; that power, which is now the object of your admiration, would be soon at an end."

"But how," said I, "can such a commerce be established at Ithaca?" "By the same means," said he, "that have established it here. Receive all strangers with readiness and hospitality; let them find safety, convenience, and liberty, in your ports, and be careful never to disgust them by avarice or pride. He that would succeed in a project of gain, must never attempt to gain too much; and, upon proper occasions, must know how to lose. Endeavour to gain the goodwill of foreigners; rather suffer some injury than offend them by doing justice to yourself; and, especially, do not keep them at a distance by an haughty behaviour. Let the laws of trade be neither complicated nor burdensome; but do not violate them yourself, nor suffer them to be violated with impunity. Always punish fraud with severity: nor let even the negligence or prodigality of a trader escape; for follies, as well as vice, effectually ruin trade, by ruining those who carry it on. But, above all, never restrain the freedom of commerce, by rendering it subservient to your own immediate gain; the pecuniary advantages of commerce should be left wholly to those by whose labour it subsists, lest this labour, for want of a sufficient motive, should cease: there are more than equivalent advantages of another kind, which must necessarily result to the prince, from the wealth which a free commerce will bring into his state; and commerce is a kind of spring, which, to divert from its natural channel, is to lose. There are but two things which invite foreigners, profit and convenience: if you render commerce less convenient, or less gainful, they

will insensibly forsake you; and those that once depart will never return; because other nations, taking advantage of your imprudence, will invite them to their ports, and an habit will soon be contracted of trading without you. It must, indeed, be confessed, that the glory, even of Tyre, has for some time been obscured. O my dear Telemachus, hadst thou beheld it before thy reign of Pygmalion, how much greater would have been thy astonishment! the remains of Tyre only are now to be seen; ruins, which have yet the appearance of magnificence, but will shortly be mingled with the dust. O! unhappy Tyre, to what a wretch art thou subjected; thou, to whom, as to the sovereign of the world, the sea so lately rolled the tribute of every nation!

“Both strangers and subjects are equally dreaded by Pygmalion; and, instead of throwing open our ports to traders of the most remote countries, like his predecessors, without any stipulation or inquiry, he demands an exact account of the number of vessels that arrive, the countries to which they belong, the name of every person on board, the manner of their trading, the species and the value of their commodities, and the time they are to continue upon his coast: but this is not the worst; for he puts in practice all the little artifices of cunning to draw the foreign merchants into some breach of his innumerable regulations, that, under the appearance of justice, he may confiscate their goods. He is perpetually harassing those persons whom he imagines to be most wealthy, and increasing, under various pretences, the incumbrances of trade, by multiplying taxes: he affects to merchandise himself; but every one is afraid to deal with him. And thus commerce languishes; foreigners forget, by degrees, the way to Tyre, with which they were once so well acquainted; and if Pygmalion per-

fills in a conduct so impolitic and so injurious, our glory and our power will be transferred to some other nation, which is governed upon better principles."

"I then enquired of Narbal, by what means the Tyrians had become so powerful at sea; for I was not willing to be ignorant of any of the arts of government. "We have," said he, "the forests of Lebanon, which furnish sufficient timber for building ships; and we are careful to reserve it all for that purpose, never suffering a single tree to be felled but for the use of the public; and we have a great number of artificers, who are very skilful in this species of architecture." "Where could these artificers be procured?" said I. "They are the gradual produce," said he, "of our own country. When those who excel in any art are constantly and liberally rewarded, it will soon be practised in the greatest possible perfection; for persons of the highest abilities will always apply themselves to those arts by which great rewards are to be obtained. But besides pecuniary rewards, whoever excels in any art or science upon which navigation depends receives great honour: a good geometrician is much respected, an able astronomer yet more, and no rewards are thought too great for a pilot who excels in his profession. A skilful carpenter is not only well paid, but treated with some deference; and even a dexterous rower is sure of a reward proportioned to his services; his provision is the best of its kind, proper care is taken of him when he is sick, and of his wife and children when he is absent: if any perish by shipwreck, their families are provided for; and those who have been in the service a certain number of years are dismissed with honour, and enabled to spend the remainder of their days without labour or solicitude. We are, therefore, never in want of skil-

ful mariners ; for it is the ambition of every father to qualify his son for so advantageous a station ; and boys, almost as soon as they can walk, are taught to manage an oar, to climb the throwds, and to despise a storm. Men are thus rendered willingly subservient to the purposes of government, by an administration so regular, that it operates with the force of custom ; and by rewards so certain, that the impulse of hope is irresistible. And, indeed, by authority alone little can be effected ; mere obedience, like that of a vassal to his lord, is not sufficient ; obedience must be animated by affection ; and men must find their own advantage in that labour which is necessary to effect the purposes of others."

" After this discourse Narbal carried me to the public storehouses, the arsenals, and all the manufactories that relate to the shipping. I inquired minutely into every article, and wrote down all that I learnt, lest some useful circumstance should afterwards be forgotten.

" But Narbal, who was well acquainted with the temper of Pygmalion, and had conceived a zealous affection for me, was still impatient for my departure, dreading a discovery by the king's spies, who were night and day going about the city ; but the wind would not yet permit me to embark : and one day, while we were busied in examining the harbour with more than common attention, and questioning several merchants of commercial affairs, one of Pygmalion's officers came up to Narbal, and said, " The king has just learnt, from the captain of one of the vessels which returned with you from Egypt, that you have brought hither a person who passes for a native of Cyprus ; but who is, indeed, a stranger of some other country. It is the king's pleasure that this person be immediately secured, and the country

to which he belongs certainly known; and for this you are to answer with your head." Just at this moment I had left Narbal at a little distance, to examine more nearly the proportions of a Tyrian vessel, which was almost new, and which was said to be the best sailer that had ever entered the port; and I was then stating some questions to the shipwright, under whose directions it had been built.

"Narbal answered, with the utmost consternation and terror, that the foreigner was really a native of the island of Cyprus, and that he would immediately go in search of him:" but the moment the officer was out of sight he ran to me, and acquainted me with my danger. "My apprehensions," said he, "were but too just: my dear Telemachus, our ruin is inevitable. The king, who is night and day tormented with mistrust, suspects that you are not a Cyprian, and has commanded me to secure your person under pain of death. What shall we do? May the gods deliver us by more than human wisdom, or we perish! I must produce you to the king; but do you confidently affirm that you are a Cyprian of the city of Amathus, and son of a statuary of Venus: I will confirm your account, by declaring that I was formerly acquainted with your father; and perhaps the king, without entering into a more severe scrutiny, will suffer you to depart: this, however, is the only expedient by which a chance of life can be procured for us both."

"To this counsel of Narbal I answered, "Let an unhappy wretch perish, whose destruction is the decree of Fate. I can die without terror; and I would not involve you in my calamity, because I would live without ingratitude; but I cannot consent to lie. I am a Greek; and to say that I am a Cyprian, is to cease to be a man: the gods, who know my

sincerity, may, if it is consistent with their wisdom, preserve me by their power ; but fear shall never seduce me to attempt my own preservation by falsehood."

"This falsehood," answered Narbal, "is wholly without guilt, nor can it be condemned even by the gods : it will produce ill to none ; it will preserve the innocent ; and it will no otherwise deceive the king, than as it will prevent his incurring the guilt of cruelty and injustice. Your love of virtue is romantic, and your zeal for religion superstitious."

"That it is a falsehood," said I, "is, to me, a sufficient proof that it can never become a man who speaks in the presence of the gods, and is under perpetual and unlimited obligations to truth. He who offers violence to truth, as he counteracts the dictates of conscience, must offend the gods, and injure himself : do not, therefore, urge me to a conduct that is unworthy both of you and of me. If the gods regard us with pity, they can easily effect our deliverance ; and if they suffer us to perish, we shall die the martyrs of truth, and leave one example to mankind, that virtue has been preferred to life. My life has been already too long, since it has been only a series of misfortunes ; and it is the danger of your's only, my dear Narbal, that I regret. Why, alas ! should your friendship for a wretched fugitive be fatal to yourself?"

"This dispute, which had continued a considerable time, was at length interrupted by the arrival of a person, who had run till he was not able immediately to speak ; but we soon learnt that he was another of the king's officers, and had been dispatched by Astarbe. Astarbe had beauty that appeared to be more than human, and a mind that had almost the power of fascination ; her general manner was sprightly, and her particular address soft and infi-

nuating: but, with all this power to please, she was, like the Syrens, cruel and malignant; and knew how to conceal the worst purposes by inscrutable dissimulation. She had gained an absolute ascendancy over Pygmalion by her beauty and her wit, the sweetness of her song, and the harmony of her lyre; and Pygmalion, in the ardour of his passion for this mistress, had put away Tophia his queen. He thought only how he should gratify Astarbe, who was enterprising and ambitious; and his avarice, however infamous, was scarce more a curse, than his extravagant fondness for this woman. But though he was passionately enamoured of her, she regarded him with contempt and aversion: she disguised, indeed, her real sentiments, and appeared to desire life itself only as the means of enjoying his society, at the very moment in which her heart sickened at his approach.

“ At this time there was at Tyre a young Lydian named Melachon, who was extremely beautiful, but dissolute, voluptuous, and effeminate: his principal care was to preserve the delicacy of his complexion, and to spread his flaxen hair in ringlets over his shoulders, to perfume his person, adjust his dress, and chaunt amorous ditties to the music of his lyre. Of this youth Astarbe became enamoured to distraction; but he declined her favours, because he was himself equally enamoured of another, and dreaded the jealousy of the king. Astarbe perceived herself slighted; and, in the rage of disappointment, resolved, that he who rejected her love should at least gratify her revenge: she thought of representing Melachon to the king as the stranger whom he had been informed Narbal had brought into Tyre, and after whom he had caused inquiry to be made: in this fraud she succeeded, by her own arts of persua-

sion, and by bribing to secrecy all who might have discovered it to Pygmalion: for as he neither loved virtue himself, nor could discover it in others, he was surrounded by abandoned mercenaries, who would, without scruple, execute his commands, however iniquitous and cruel. To these wretches the authority of Astarbe was formidable; and they assisted her to deceive the king, lest they should give offence to an imperious woman, who monopolized his confidence. Thus Melachon, though known to be a Lydian by the whole city, was cast into prison, as the foreigner whom Narbal had brought out of Egypt.

“But Astarbe, fearing that if Narbal should come before the king he might discover the imposture, dispatched this officer with the utmost expedition, who delivered her commands in these words: “It is the pleasure of Astarbe that you do not discover the stranger whom you brought hither to the king; she requires nothing of you but to be silent, and will herself be answerable for whatever is necessary to your justification: but let your friend immediately embark with the Cyprians, that he may be no more seen in the city.” Narbal, who received this proposal of deliverance with ecstacy, readily promised to fulfil the conditions; and the officer, well satisfied to have succeeded in his commission, returned to Astarbe to make his report.

“Upon this occasion we could not but admire the divine goodness, which had so suddenly rewarded our integrity, and interposed, almost by miracle, in favour of them that were ready to have sacrificed every thing to truth; and we reflected, with horror, upon a king who had given himself up to avarice and sensuality. “He, who is thus suspicious of deceit,” said we, “deserves to be deceived; and, indeed, that which he

deserves he suffers: for as he suspects the upright of hypocrisy, he puts himself into the hands of wretches who profess the villany that they practise, and almost every other person in the kingdom perceives the fraud by which he is over-reached. Thus, while Pygmalion is made the tool of a shameless strumpet, the gods render the falsehood of the wicked an instrument of preservation to the righteous, to whom it is less dreadful to perish than to lie."

"At the very time in which we were making these reflections we perceived the wind change. It now blew fair for the Cyprian fleet, and Narbal cried out, "The gods declare for thee, my dear Telemachus, and will complete thy deliverance; fly from this cruel, this execrable coast: to follow thee, to whatever climate, to follow thee in life and death, would be happiness and honour; but, alas! Fate has connected me with this wretched country: with my country I am born to suffer; and, perhaps, in her ruins I shall perish: but of what moment is this, if my tongue shall be still faithful to truth, and my heart shall hold fast its integrity. As for thee, my dear Telemachus, may the gods, who guide thee by their wisdom, reward thee to the utmost of their bounty, by giving and continuing to thee that virtue, which is pure, generous, and exalted. Mayest thou survive every danger, return in safety to Ithaca, and deliver Penelope from the presumption of her suitors. May thy eyes behold, and thy arms embrace, the wise Ulysses thy father; and may he rejoice in a son that will yet add new honours to his name. But, in the midst of thy felicity, suffer, at least, the sorrows of friendship, the pleasing anguish of virtue, to steal upon thee for a moment; and remember unhappy Narbal with a sigh, that shall at once express his misfortunes and thy affection."

“ My heart melted within me as he spoke; and, when he expected my reply, I threw myself upon his neck, and bedewed it with my tears, but was unable to utter a word: we, therefore, embraced in silence, and he then conducted me to the vessel. While we weighed anchor, he stood upon the beach; and when the vessel was under sail, we mutually looked towards each other, till the object became confused, and at length totally disappeared.”

END OF BOOK THIRD.

TELEMACHUS.

BOOK FOURTH.

C O N T E N T S.

CALYPSO interrupts *Telemachus* in his relation, that he may retire to rest. *Mentor* privately reproves him, for having undertaken the recital of his adventures ; but, as he has begun, advises him to proceed. *Telemachus* relates, that, during his voyage from *Tyre* to *Cyprus* he dreamed that he was protected from *Venus* and *Cupid* by *Minerva* ; and that he afterwards imagined he saw *Mentor*, who exhorted him to fly from the Isle of *Cyprus* ; that when he awaked, the vessel would have perished in a storm if he had not himself taken the helm, the *Cyprians* being all intoxicated with wine : that when he arrived at the island, he saw, with horror, the most contagious examples of debauchery ; but that *Huzael* the *Syrian*, to whom *Mentor* had been sold, happening to be at *Cyprus* at the same time, brought the two friends together, and took them on board his vessel that was bound to *Crete* : that, during the voyage, he had seen *Amphitrite* drawn in her chariot by sea-horses, a sight infinitely entertaining and magnificent.

TELEMACHUS.

BOOK FOURTH.

CALYPSO, who had, till this instant, sat motionless, and listening with inexpressible delight to the adventures of Telemachus, now interrupted him, that he might enjoy some respite. "It is time," said she, "that, after so many toils, you should taste the sweets of repose. In this island you have nothing to fear; every thing is here subservient to your wishes; open your hearts, therefore, to joy, and make room for all the blessings of peace, which the gods are preparing for you; and to-morrow, when the rosy fingers of Aurora shall unlock the golden doors of the East, and the steeds of Phœbus shall spring up from the deep, diffusing the beams of day, and driving before them the stars of heaven, the history of your misfortunes, my dear Telemachus, shall be resumed. You have exceeded even your father in wisdom and in courage: nor has Achilles, the conqueror of Hector, nor Theseus who returned from hell, nor even the great Alcides who delivered the earth from so many monsters, displayed either fortitude or virtue equal to your's. May one deep and unbroken slumber render the night short to you, though, to me, alas! it will be wearisome and long. With what impatience shall I desire again to see you; to hear your voice; to urge you to repeat what I

have been told already, and inquire after what I am still to learn ! Go, then, my dear Telemachus, with that friend, whom the bounty of the gods has again restored ; retire into the grotto which has been prepared for your repose. May Morpheus shed his benignant influence upon your eyelids, that are now heavy with watching ; and diffuse a pleasing languor through your limbs, that are fatigued by labour : may he cause the most delightful dreams to sport around you, fill your imagination with gay ideas, and keep far from you whatever might chase them away too soon ”

The goddess then conducted Telemachus into the separate grotto, which was not less rural or pleasant than her own. In one part of it, the lulling murmurs of a fountain invited sleep to the weary ; and in another, the nymphs had prepared two beds of the softest moss, and covered them with two large skins, one with that of a lion for Telemachus, and the other with that of a bear for Mentor.

They were now alone ; but Mentor, before he resigned his eyes to sleep, spoke thus to Telemachus : “ The pleasure of relating your adventures has ensnared you ; for, by displaying the dangers which you have surmounted by your courage and your ingenuity you have captivated Calypso ; and, in proportion as you have enflamed her passions, you have ensured your own captivity. Can it be hoped that she will suffer him to depart who has displayed such power to please ? You have been betrayed to indiscretion by your vanity. She promised to relate some stories to you, and to acquaint you with the adventures and the fate of Ulysses ; but she has found means to say much without giving you any information, and to draw from you whatever she desired to know. Such are the arts of the flatterer and the

wanton ! When, O Telemachus ! will you be wise enough to resist the impulse of vanity, and know how to suppress incidents that do you honour, when it is not fit they should be related ? Others, indeed, admire the wisdom which you possess at an age in which they think folly might be forgiven ; but I can forgive you nothing : your heart is known only to me, and there is no other who loves you well enough to tell you your faults. How much does your father still surpass you in wisdom !”

“ Could I then,” answered Telemachus, “ have refused an account of my misfortunes to Calypso ?” “ No,” replied Mentor ; “ but you should have gratified her curiosity only by reciting such circumstances as might have raised her compassion : you might have told her, that, after having long wandered from place to place, you was first a captive in Sicily, and then a slave in Egypt. This would have been enough ; and all that was more served only to render that poison more active which now rages at her heart ; a poison from which I pray the gods that thy heart may be defended !

“ But what can now be done ?” said Telemachus. “ Now,” replied Mentor, “ the sequel of your story cannot be suppressed : Calypso knows too much to be deceived in that which she has yet to learn ; and to attempt it would be only to displease her. Proceed, therefore, to-morrow, in your account of all that the gods have done for you ; and speak another time with more modesty of such actions of your own as may be thought to merit praise.” This salutary advice was received by Telemachus with the same friendship with which it was given by Mentor ; and they immediately lay down to rest.

As soon as the first rays of Phœbus glanced upon the mountains, Mentor heard the voice of Calypso

calling to her nymphs in the neighbouring wood, and awakened Telemachus. "It is time," said he, "to repress the incroachment of sleep: let us now return to Calypso, but put no confidence in her words; shut your heart against her, and dread the delicious poison of her praise. Yesterday she exalted you above the wise Ulysses your father, and the invincible Achilles; above Theseus who filled the earth with his fame, and Hercules who obtained a place in the skies: did you perceive the excess of such adulation, or did you believe her praises to be just? Calypso herself laughs in secret at so romantic a falsehood, which she uttered only because she believed you to be so vain as to be gratified by the grossest flattery, and so weak as to be imposed upon by the most extravagant improbability."

They now approached the place where they were expected by the goddess. The moment she perceived them she forced a smile, and attempted to conceal, under the appearance of joy, the dread and anxiety which agitated her bosom; for she foresaw, that, under the direction of Mentor, Telemachus, like Ulysses, would elude her snares. "Come," said she, "my dear Telemachus, and relieve me from the impatience of curiosity: I have dreamed all the night of your departure from Phenicia, to seek new adventures in the Isle of Cyprus: let us not, therefore, lose another moment; make haste to satisfy me with knowledge, and put an end to the illusions of conjecture." They then sat down upon grass that was intermingled with violets, and a lofty grove spread its shadow over them.

Calypso could not refrain from looking frequently, with the most passionate tenderness, at Telemachus; nor perceive, without indignation, that every glance of her eye was remarked by Mentor. All her nymphs silently ranged themselves in a semi-

circle, and leaned forward with the utmost eagerness of attention: the eyes of the whole assembly were immoveably fixed upon Telemachus; who, looking downward, and blushing with the most graceful modesty, thus continued his narrative.

“Our sails had not been long filled with the gentle breath of a favouring wind before the level coast of Phenicia disappeared. As I was now associated with Cyprians, of whose manners I was totally ignorant, I determined to remain silent, that I might the better remark all that passed, and recommend myself to my companions by the most scrupulous decorum. But, during my silence, a deep sleep stole insensibly upon me: the voluntary exercise of all my faculties was suspended: I sunk into the most luxurious tranquillity, and my heart overflowed with delight. On a sudden I thought the clouds parted, and that I saw Venus in her chariot drawn by two doves: she appeared in all that radiance of beauty, that gaiety of youth, that smiling softness, and irresistible grace, which the Thunderer himself could scarce stedfastly behold, when the first issued from the foam of the sea. I thought she descended with astonishing rapidity, and in a moment reached the spot on which I stood; that she then, with a smile, laid her hand upon my shoulder, and pronounced these words: “Young Greek, thou art now about to enter into my dominions: thou shalt shortly arrive at that fortunate island where every pleasure springs up under my steps; there thou shalt burn incense upon my altars, and I will lavish upon thee inexhaustible delight: let thy heart, therefore, indulge the utmost luxuriancy of hope, and reject not the happiness which the most powerful of all the deities is now willing to bestow.”

“At the same time I perceived the boy Cupid flat-

tering, on his little wings, round his mother: the lovely softness and laughing simplicity of childhood appeared in his countenance; but, in his eyes, which sparkled with a piercing brightness, there was something that I could not behold without fear. He looked at me, indeed, with a smile; but it was the malignant smile of derision and cruelty: he selected from his golden quiver the keenest of all his arrows, and, having bent his bow, the shaft was just parting from the string, when Minerva suddenly appeared, and lifted her immortal ægis before me. In her aspect there was not that exquisite softness, that amorous languor, which I had remarked in the countenance and attitude of Venus: the beauty of Minerva was simple, chaste, and unaffected; all was easy and natural, yet spirited, striking, and majestic. The shaft of Cupid, not having sufficient force to penetrate the shield that intercepted it, fell to the ground; and the god, touched at once with shame and indignation, withdrew his bow, and betrayed his disappointment by a sigh. "Away! presumptuous boy," said Minerva; "thou hast power only over the base, who prefer the sordid pleasures of sensuality to the sublime enjoyments of wisdom, virtue, and honour." Love, blushing with restrained anger, flew away without reply; and Venus again ascending to Olympus, I long traced her chariot and her doves in a cloud of intermingled azure and gold; but, at length, they were not to be distinguished; and, when I turned my eyes downwards, I perceived that Minerva also had disappeared.

"I then fancied myself transported to a delightful garden, which revived in my mind the descriptions that I had heard of Elysium. Here I met with Mentor, who accosted me in these words: "Fly from this fatal country, this island of contagion, where

every breeze is tainted with sensuality, where the most heroic virtue has cause for fear, and safety can be obtained only by flight!" The moment I saw Mentor I attempted to throw my arms about him in an ecstasy of joy; but I strove in vain to lift my feet from the ground, my knees failed under me, and my arms closed over an empty shade which eluded their grasp. The effort waked me; and I perceived that this mysterious dream was a divine admonition. A more animated resolution against pleasure, and greater diffidence of my own virtue, concurred to make me detest the effeminate and voluptuous manners of the Cyprians: but I was most affected by the apprehension that Mentor was dead; and that, having passed the irremeable waters of the Styx, he was fixed for ever in the blissful dwellings of the just.

"I mused upon this imaginary loss till I burst into tears; and being observed by the mariners, they asked me why I wept? I replied, that it might easily be guessed why an unhappy fugitive, who despaired of returning to his country, should weep. In the mean time, however, all the Cyprians that were on board gave themselves up to the most extravagant merriment: the rowers, indeed, to whom a mere suspension of labour was luxury, fell asleep upon their oars; but the pilot, who had quitted the helm, and crowned himself with flowers, held in his hand an enormous bowl, which he had almost emptied of wine; and, with the rest of the crew, who were equally intoxicated, roared out such songs to the praise of Venus and Cupid as no man who has a reverence for virtue can hear without horror.

"While they were thus thoughtless of danger, a sudden tempest began to trouble the ocean and obscure the sky. The winds, as in the wild ardour of unexpected freedom, were heard bellowing among

the sails, and the waves dashed against the sides of the vessel, which groaned under the strokes. We now floated on the ridge of a stupendous mountain, which the next moment seemed to glide from under us, and leave us buried in the abyss; we perceived also some rocks near us, and heard the billows break against them with a dreadful noise. I had often heard Mentor say, that the effeminate and voluptuous are never brave; and I now found, by experience, that it was true: for the Cyprians, whose jollity had been so extravagant and tumultuous, now sunk under a sense of their danger, and wept like women. I heard nothing but the screams of terror, and the wailings of hopeless distress: some lamented the loss of pleasures that were never to return; and some made idle vows of sacrifice to the gods if they reached their port in safety; but none had presence of mind either to undertake or direct the navigation of the vessel. In this situation I thought it my duty to save the lives of my associates, by saving my own: I, therefore, took the helm into my own hand, the pilot being so intoxicated as to be wholly insensible of the danger of the vessel; I encouraged the affrighted mariners, and I ordered the sails to be taken in; the men rowed vigorously, and we soon found ourselves clear of the rocks, among which we had beheld all the horrors of death at so near a view.

“This event had the appearance of a dream to the mariners, who were indebted to me for their lives; and they looked upon me with astonishment. We arrived at the Isle of Cyprus in that month of the spring which is consecrated to Venus; a season which the Cyprians believe to be under the influence of this goddess, because all nature then appears to be animated with new vigour, and pleasure seems to spring up spontaneously with the flowers of the field.

“ As soon as I went on shore, I perceived a certain softness in the air, which, though it rendered the body indolent and inactive, yet brought on a disposition to gaiety and wantonness: and, indeed, the inhabitants were so averse to labour, that the country, though extremely fertile and pleasant, was almost wholly uncultivated. I met, in every street, crowds of women loosely dressed, singing the praises of Venus, and going to dedicate themselves to the service of her temple. Beauty and pleasure sparkled in their countenances, but their beauty was tainted by affectation; and the modest simplicity, from which female charms principally derive their power, was wanting; the dissolute air, the studied look, the flaunting dress, and the lascivious gait, the expressive glances that seemed to wander in search after those of the men, the visible emulation who should kindle the most ardent passion, and whatever else I discovered in these women, moved only my contempt and aversion, and I was disgusted by all that they did with a desire to please.

“ I was conducted to a temple of the goddess, of which there are several in the island; for she is worshipped at Cythera, Idalia, and Paphos. That which I visited was at Cythera: the structure, which is all of marble, is a complete peristyle; and the columns are so large and lofty that its appearance is extremely majestic: on each front, over the architrave and frieze, are large pediments, on which the most entertaining adventures of the goddess are represented in bas-relief. There is a perpetual crowd of people with offerings at the gate, but within the limits of the consecrated ground no victim is ever slain; the fat of bulls and heifers is never burnt, as at other temples, nor are the rites of Pleasure profaned with their blood: the beasts that are here offered are only

presented before the altar ; nor are any accepted but those that are young, white, and without blemish ; they are dressed with purple fillets embroidered with gold, and their horns are decorated with gilding and flowers : after they have been presented, they are led to a proper place at a considerable distance, and killed for the banquet of the priests.

“ Perfumed liquors are also offered, and wines of the richest flavour. The habit of the priests is a long white robe, fringed with gold at the bottom, and bound round them with a golden girdle ; the richest aromatics of the East burn night and day upon the altars, and the smoke rises in a cloud of fragrance to the skies. All the columns of the temple are adorned with festoons ; all the sacrificial vessels are of gold ; and the whole building is surrounded by a consecrated grove of odoriferous myrtle : none are permitted to present the victims to the priest, or to kindle the hallowed fire, but boys and girls of consummate beauty. But this temple, however magnificent, was rendered infamous by the dissolute manners of the votaries.

“ What I saw in this place struck me at first with horror ; but at length, by insensible degrees, it became familiar. I was no longer alarmed at the appearance of vice ; the manners of the company had a kind of contagious influence upon me ; my innocence was universally derided, and my modesty and reserve became the sport of impudence and buffoonery : every art was practised to excite my passions, to ensnare me by temptation, and to kindle the love of pleasure in my breast. I perceived that I was, every day, less capable of resistance ; the influence of education was surmounted ; my virtuous resolutions melted away ; I could no longer struggle against evils that pressed upon me on every side ; and from dreading vice, I

came at length to be ashamed of virtue. I was like a man who attempts to swim a deep and rapid river; his first efforts are vigorous, and he makes way against the stream; but, if the shores are steep, and he cannot rest himself upon the bank, he grows weary by degrees; his strength is exhausted, his limbs become stiff with fatigue, and he is carried away by the torrent. Thus my eyes began to grow dim to the deformity of vice, and my heart thrunk from the toil of virtue; I could no longer call in the powers of reason to my assistance nor remember the example of my father with emulation; the dream, in which I had seen Mentor in the fields of Elysium, repressed the last feeble effort of my virtue, by cutting off all hopes of support; a pleasing languor stole insensibly upon me, and I felt, what I knew to be, poison glide from vein to vein, and diffuse itself through every limb with a secret satisfaction: yet, by sudden starts, I deplored my captivity with sighs and tears; sometimes I pined with regret, and sometimes I raved with indignation. "How wretched a period of life," said I, "is youth! Wherefore did the gods, who cruelly sport with the calamities of men, ordain them to pass through that state, which is divided between the sports of folly and the agonies of desire? why is not my head already hoary, and why do not my steps falter on the brink of the grave? why am I not already like Laertes, whose son is my father? Death itself would be more eligible than the shameful weakness to which I am now conscious!" But these exclamations had no sooner burst from me, than my anguish would abate; and my conscience, lulled again by the opiates of sensuality, would again cease to be susceptible of shame; till some sudden thought would rouse me once more to sensibility, and sting me with yet keener remorse.

"In this state of perplexity and anguish I frequently wandered about in the consecrated grove, like a hart that has been wounded by the hunters; the speed of the hart reaches the distant forest in a moment, but he carries the tormenting shaft in his side: thus I vainly attempted to escape from myself; for the anguish of my breast could not be alleviated by changing place.

"I was one day in this situation, when, at some distance before me, in the most gloomy part of the grove, I thought I discovered Mentor; but, upon a nearer approach, his countenance appeared so pale, and expressed such a mixture of grief and austerity, that I felt no joy in his presence. "Can it be thou," said I, "my dearest friend, my only hope! can it be thou thyself in very deed? or do I thus gaze upon a fleeting illusion? Is it Mentor? or is it the spirit of Mentor, that is still touched with my misfortunes? Art not thou numbered among the happy spirits, who rejoice in the fruition of their own virtue; to which the gods have superadded the pure and everlasting pleasures of Elysium? Speak, Mentor, dost thou yet live? am I again happy in thy counsel, or art thou only the manes of my friend?" As I pronounced these words, I ran towards him breathless and transported: he calmly waited for me, without advancing a single step: but the gods only know with what joy I perceived that he filled my grasp. "No, it is not an empty shade—I hold him fast; I embrace my dear Mentor!"

Thus I expressed the tumult of my mind in broken exclamations; till bursting into tears, I hung upon his neck without power to speak. He continued to look stedfastly at me with a mixture of grief, tenderness, and compassion; and at last I found words: "Alas," said I, "whence art thou come? What

dangers have furrounded me in thy absence ! and what should I now have done without thee !” Mentor, not regarding my questions, cried out, in a voice that shook me with terror, “ Fly ! delay not a moment to fly. The very fruits of this soil are poison ; the air is pestilential, the inhabitants themselves are contagious, and speak only to diffuse the most deadly venom. Sordid and infamous sensuality, the most dreadful evil that issued from the box of Pandora, corrupts every heart, and eradicates every virtue. Fly ! wherefore dost thou linger ? Fly ! cast not one look behind thee ; nor let even thy thought return to this accursed island for a moment.”

“ While he yet spoke, I perceived, as it were, a thick cloud vanish from before me, and my eyes were once more illuminated with the rays of unbroken light. My heart was elated with a peaceful yet vigorous joy, very different from the dissolute and tumultuous pleasures of desire : one is the joy of phrensy and confusion, a perpetual transition from outrageous passion to the keenest remorse ; the other is the calm and equal felicity of reason, which participates of divine beatitude, and can neither satiate nor be exhausted : it filled all my breast, and overflowed in tears ; nor is there on earth any higher enjoyment than thus to weep. “ Happy,” said I, “ are those, by whom Virtue vouchsafes to be seen in all her beauty ! thus to behold her, is to love her ; and to love her, is to be happy.”

“ But my attention was recalled to Mentor : “ I must leave you,” said he, “ nor can my stay be protracted a moment.” “ Whither dost thou go then ?” said I ; “ to what desert will I not follow thee ! Think not to depart without me, for I will rather die at thy feet !” Immediately I caught hold of him, and held him with all my force. “ It is in vain,” said he,

“ that thy zeal attempts to detain me : I was sold by Metophis to the Arabs or Ethiopians, who, being on a trading journey to Damascus in Syria, determined to part with me, imagining that they could sell me for a large sum to one Hazael, a man who was seeking after a Grecian slave, to acquaint him with the manners of the country, and instruct him in the sciences : nor were they mistaken ; for I was purchased by Hazael at a very high price. The knowledge which he soon acquired of the Grecian policy inclined him to go into Crete, to study the laws of Minos ; the voyage was immediately undertaken ; but we were driven, by contrary winds, to Cyprus, and he has taken this opportunity to make his offering at the temple : I see him now coming out ; a favourable wind already fills our sails, and calls us on board, Farewell, my dear Telemachus ! A slave, who fears the gods, cannot dispense with his obligation to attend his master : the gods have made me the property of another ; and they know, that if I had any right in myself, I would transfer it to you. Farewell ! remember the achievements of Ulysses, and the tears of Penelope ; remember also, that the gods are just. Ye powers ! who are the protectors of the innocent, in what a country am I compelled to leave Telemachus ! ” “ No,” said I, “ my dear Mentor, here thou canst not leave me ; for I will rather perish than suffer thee to depart without me. But has thy Syrian master no compassion ? will he tear thee, by violence, from my arms ? He must either take away my life, or suffer me to follow thee. Thou hast thyself exhorted me to fly ! why, then, am I forbidden to fly with thee ? I will speak myself to Hazael ; perhaps he may regard my youth and my distress with pity. He, who is so enamoured of Wisdom as to seek her in distant countries, cannot surely have a savage

or an insensible heart. I will throw myself at his feet; I will embrace his knees; and will not suffer him to depart, till he has consented that I should follow thee. My dear Mentor, I will wear the chains of slavery with thee! I will offer myself to Hazael, and if he rejects me, my lot is thrown, and I will seek reception, where I know I shall find it, in the grave."

"Just as I had pronounced these words Mentor was called by Hazael, before whom I immediately fell prostrate on the ground. Hazael, who was astonished to see a stranger in that posture, asked what I would request: "I request my life," said I; "for, if I am not permitted to follow Mentor, who is your servant, I must die. The son of the great Ulysses is before thee, who surpassed in wisdom all the Grecian princes, by whom Troy, a city famous throughout all Asia, was overturned: but think not that I boast the dignity of my birth to exact a tribute to my vanity, I mean only to strengthen the claim of misfortune to thy pity. I have wandered from coast to coast in search of my father with this person, whom Friendship has made a father to me; but Fortune has at length completed my calamity, by taking him from me: he is now thy slave; let me, therefore, be thy slave also. If thou art, indeed, a lover of justice, and art going to Crete to acquaint thyself with the laws of Minos, thou wilt not resist the importunity of my distress. Thou seest the son of a mighty prince reduced to sue for slavery, as the only possible condition of comfort: there was a time when I preferred death to servitude in Sicily; but the evils which I there suffered were but the first essays of the rage of Fortune: I now tremble, lest I should not be admitted into that state, which then I would have died to shun. May the gods look down on my misfortunes! and may Hazael remember Minos, whose

wisdom he admires, and whose judgment shall, in the realms of Pluto, pass upon us both."

"Hazaël looked upon me with great complacency and humanity; and, giving me his hand, raised me from the ground. "I am not ignorant," said he, "of the wisdom and virtue of Ulysses; I have been often told what glory he acquired among the Greeks by Mentor; and fame has made his name familiar to all the nations of the East. Follow me, son of Ulysses! I will be your father, till you find him from whom you have derived your being. If I had no sense of the glory of Ulysses, or of his misfortunes or of your's, the friendship which I bear to Mentor would alone induce me to take care of you: I bought him indeed as a slave, but he is now mine by a nobler connexion; for the money that he cost me procured me the dearest and most valuable of all my friends. In him I have found that wisdom which I sought; and to him I owe all the love of virtue that I have acquired: this moment, therefore, I restore his freedom, and continue thine; I renounce your service, and require only your esteem."

"The most piercing anguish was now changed in a moment to unutterable joy. I perceived myself delivered from total ruin; I was approaching my country; I was favoured with assistance that might enable me to reach it; I had the consolation of being near a person, whose love for me had no foundation but the love of virtue; and whatever else could contribute to my felicity was comprehended in my meeting with Mentor to part no more.

"Hazaël proceeded directly to the port, followed by Mentor and myself, and we all embarked together: the peaceful waves were divided by our oars; and a gentle breeze, which sported in our sails, seemed as it were to animate our bark, and impel it for-

ward with an easy motion: Cyprus quickly disappeared; and Hazael, who was impatient to know my sentiments, asked me what I thought of the manners of that island. I told him ingenuously the dangers to which my youth had been exposed, and the conflict which had agitated my bosom. He was touched at my horror of vice, and cried out, "Venus, I acknowledge thy power, and that of thy son, and I have burnt incense upon thy altars; but forgive me, if I detest that infamous effeminacy which prevails in thy dominions, and the brutal sensuality which is practised at thy feasts."

"He then discoursed with Mentor of that First Power which produced the heavens and the earth; that Infinite and Immutable Intelligence which communicates itself to all, but is not divided; that Sovereign and Universal Truth which illuminates intellectual nature, as the sun enlightens the material world. "He who has never perceived this pure emanation of Divinity," said Hazael, "is blind as those who are born without sight; he passes through life in darkness, like that which involves the polar regions, where the night is protracted to half the year; he believes himself to be wise, but is indeed a fool; he imagines that his eye comprehends every object, yet he lives and dies without seeing any thing; or, at most, he perceives only some fleeting illusions by a glimmering and deceitful light; some unsubstantial vapours, that are every moment changing their colour and shape, and, at length fade into total obscurity: such is the state of every man who is captivated by the pleasures of sense, and allured by the gaudy phantoms of imagination! Indeed, none are worthy the name of men but those who walk by the dictates of eternal Reason, who love and follow the guiding ray that is vouchsafed from above: it is by this Reason

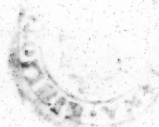
that we were inspired, when our thoughts are good; and by this we are reprov'd, when they are evil; from this we derive intelligence and life; this is an ocean, of which we are but small streams, that are quickly reabsorb'd in the abyss from which they flow'd!"

"This discourse, indeed, I did not perfectly comprehend, yet I perceiv'd something in it that was elevated and refin'd; and my heart caught fire at the beams of truth, which glanced within the verge of my understanding. They proceeded to talk of the origin of the gods, of heroes, poets, the golden age, and the universal deluge; of the river of Oblivion, in which the souls of the dead are plung'd; the perpetual punishment that is inflict'd upon the wicked in the gloomy gulf of Tartarus; and of that happy tranquillity which is enjoy'd in the fields of Elysium by the spirits of the just, who exult in the assurance that it shall last for ever.

"While Hazael and Mentor were discoursing on these topics, we perceiv'd several dolphins approaching, whose scales were vari'd with azure and gold, and whose sport swell'd the sea into waves, and cover'd it with foam: these were follow'd by tritons, who, with their spiral shells, emulater the music of the trumpet; and in the midst of them appear'd the chariot of Amphitrite, drawn by sea-horses whiter than snow, which dividing the waves as they pass'd, left behind them long furrows in the deep; fire sparkl'd in their eyes, and from their nostrils issu'd clouds of smoke: the chariot of the goddess was a shell, whiter and more bright than ivory, of a wonderful figure; it was mounted upon wheels of gold, and seem'd almost to fly over the level surface of the water: a great number of young nymphs swam in a crowd after the chariot, and their hair,

which was decorated with flowers, flowed loosely behind them, and wantoned in the breeze. The goddesses held in one hand a sceptre of gold, with which she awed the waves to obedience; and, with the other she held the little god Palemon, her son, whom she suckled upon her lap: such sweetness and majesty were expressed in her countenance, that the rebellious winds dispersed at her appearance, and gloomy tempests howled only at a distance. The tritons guided the horses with golden reins; and a large purple sail waved above, which was but half distended by a multitude of little zephyrs, who laboured to swell it with their breath. In the mid air appeared Æolus, busy, restless, and vehement; his wrinkled and morose countenance, his hoarse and threatening voice, his shaggy brows which hung down to his beard, and the sullen austerity that gleamed in his eyes, awed the hurricanes of the north to silence, and drove back the clouds to the horizon. Whales of an enormous size, and all the monsters of the deep, that caused the sea to ebb and flow with their nostrils, rushed from their secret recesses, and came in haste to gaze upon the goddesses.

END OF BOOK FOURTH.



TELEMACHUS.

BOOK FIFTH.

C O N T E N T S.

TELEMACHUS relates, that when he arrived at Crete, he learned that Idomeneus, the king of that island, had, in consequence of a rash vow, sacrificed his only son; that the Cretans, to revenge the murder, had driven him out of the country; and that, after long uncertainty, they were then assembled to elect a new sovereign: that he was admitted into the assembly: that he obtained the prize in various exercises; and having also resolved the questions that had been recorded by Minos in the book of his laws, the sages, who were judges of the contest, and all the people, seeing his wisdom, would have made him king.

TELEMACHUS.

BOOK FIFTH.

“SOON after the goddess and her train disappeared we began to discover the mountains of Crete, though we could yet scarce distinguish them from the clouds of heaven, and the waves of the sea; but it was not long before the summit of Mount Ida was seen, towering above the neighbouring mountains, as the spreading antlers of a stag are distinguished among the young fawns that surround him. By degrees we discovered more distinctly the coast of the island, which had the appearance of an amphitheatre. As, in Cyprus, the soil was wild and uncultivated; in Crete, it was fertilized and enriched with every kind of fruit by the labour of its inhabitants.

“We perceived innumerable villages that were well built, towns that were little inferior to cities, and cities that were in the highest degree magnificent: there was no field on which the husbandman had not impressed the characters of diligence and labour: the plough was every where to be traced; and there was scarce a bramble or a weed to be found in the island. We remarked, with pleasure, the deep vallies in which numerous herds of cattle were grazing, among many rivulets that enriched the soil; the sheep that were feeding on the declivity of the hills, the spacious plains that were covered with the

golden bounty of Ceres, and the mountains that were adorned with the lively verdure of the vine, and clusters of grapes that were already tinged with blue, and promised the blessing of Bacchus, wine, which soothes anxiety to peace, and animates weariness with new vigour.

“Mentor told us, that he had before been in Crete, and acquainted us with whatever he knew of the country. “This island,” said he, “which is admired by all foreigners, and famous for its hundred cities, produces all the necessaries of life in great plenty for its inhabitants, although they are almost innumerable: for the earth is always profusely bountiful to those who cultivate it, and its treasures are inexhaustible: the greater the number of inhabitants in any country, the greater plenty they enjoy, if they are not idle; nor have they any cause to be jealous of each other. The Earth, like a good parent, multiplies her gifts, in proportion to the number of her children, who merit her bounty by their labour. The ambition and the avarice of mankind are the only sources of their calamities; every individual wishes to possess the portion of all, and becomes wretched by the desire of superfluities. If men would be content with the simplicity of nature, and with only to satisfy their real necessities, plenty, cheerfulness, domestic concord, and public tranquillity, would be uninterrupted and universal.

“A deep knowledge of these important truths was the glory of Minos, the wisest legislator, and the best of kings. All the wonders of this island are the effects of his laws; the education which he prescribed for children renders the body healthy and robust, and forms an early habit of frugality and labour. That every species and degree of voluptuousness will proportionably debilitate both the body

and the mind, is an established maxim; and no pleasure is proposed as the object of desire but that of becoming invincible by heroic virtue, and distinguished from others by superior glory: courage is not considered as the contempt of death only in the field of battle, but of superfluous wealth and shameful pleasure; and three vices are punished in Crete, which in every other country are suffered with impunity, ingratitude, dissimulation, and avarice.

“ It might, perhaps, be expected, that there should be some law against luxury and pomp; but at Crete luxury and pomp are not known. Every man labours, and no man thinks of becoming rich; labour is thought to be sufficiently recompensed by a life of quiet and regularity, in which all, that the wants of nature have made necessary, is enjoyed in plenty and in peace. No splendid palace nor costly furniture, no magnificent apparel or voluptuous festivity, is permitted: the habits are, indeed, made of the finest wool, and dyed of the most beautiful colour; but they are perfectly plain, and without embroidery. Their meals, at which they drink little wine, are extremely temperate, consisting chiefly of bread, such fruits as the season produces, and milk: if they ever taste animal food, it is in a small quantity, plainly dressed, and of the coarsest kind; for they always reserve the finest cattle for labour, that agriculture may flourish. The houses are neat, convenient, and pleasant, but without ornament: architecture is, indeed, well known among them, in its utmost elegance and magnificence; but the practice of this art is reserved for the temples of the gods, and it is thought presumptuous in a mortal to have a dwelling like theirs. The wealth of the Cretans consists in health, vigour, and courage, domestic quiet and concord, public liberty, plenty of all that is necessary,

and contempt of all that is superfluous; an habit of industry, an abhorrence of idleness, an emulation in virtue, submission to the laws, and a reverence of the gods."

"I inquired what were the bounds of the sovereign authority? and Mentor answered, "The authority of the king over the subject is absolute, but the authority of the law is absolute over him; his power to do good is unlimited, but he is restrained from doing evil. The laws have put the people into his hands as the most valuable deposit, upon condition that he shall treat them as his children; for it is the intent of the law, that the wisdom and equity of one man shall be the happiness of many, and not that the wretchedness and slavery of many should gratify the pride and luxury of one. The king ought to possess nothing more than the subject, but in proportion as more is necessary to alleviate the fatigue of his station, and impress upon the minds of the people a reverence of that authority by which the laws are executed. In every other respect the king should indulge himself less, as well in ease as in pleasure, and should be less disposed to the pomp and the pride of life than any other man: he ought not to be distinguished from the rest of mankind by the greatness of his wealth, or the variety of his enjoyments, but by superior wisdom, more heroic virtue, and more splendid glory. Abroad he ought to be the defender of his country, by commanding her armies; and at home, the judge of his people, distributing justice among them, improving their morals, and increasing their felicity. It is not for himself that the gods have intrusted him with royalty, he is exalted above individuals, only that he may be the servant of the public; to the public he owes all his time, the public should engage all his attention, and his love should have no

object but the public; for he deserves dignity, only in proportion as he gives up private enjoyments for the public good. Minos directed, that his children should not succeed to his throne, but upon condition that they should govern by these maxims; for he loved his people yet more than his family; and by this wise institution he ensured power and happiness to his kingdom. Thus did Minos, the peaceful legislator, eclipse the glory of mighty conquerors, who sacrificed nations to their own vanity, and imagined they were great. The power of these tyrants, after a few years, left them in the grave; but the justice of Minos has placed him on a more awful tribunal in the world of spirits, where he distributes everlasting rewards and punishments as the supreme judge of the dead."

"As we were listening to Mentor we arrived at the island; and as soon as we came on shore we viewed the celebrated labyrinth which had been built by Dædalus, in imitation of that of much larger extent which we had seen in Egypt. While we were contemplating this curious edifice we perceived all the coast covered with a multitude of people, who gathered in a crowd at a place not far distant from the sea; we inquired the cause of this commotion, and our curiosity was immediately gratified by a Cretan, whose name was Nausicrates.

"Idomeneus," said he, "the son of Deucalion, and grandson of Minos, accompanied the other princes of Greece in their expedition against Troy; and after the destruction of that city he set sail for Crete: but they were overtaken by so violent a tempest, that the pilot, and all the persons on board the vessel, who were skilled in navigation, believed their shipwreck to be inevitable. Death was present to every imagination; every one thought he saw the abyss open to

swallow him; and every one deplored the misfortune; which did not leave him the mournful hope of that imperfect rest, to which the spirits of the dead are admitted beyond the waters of the Styx, after funeral rites have been paid to the body. In this situation Idomeneus, lifting up his hands and his eyes to heaven, and invoking Neptune, cried out, "O mighty Deity, to whom belong the dominions of the deep, vouchsafe to hear me in this uttermost distress! If thou wilt protect me from the fury of the waves, and restore me in safety to my country, I will offer up to thee the first living object that I see at my return!"

"In the mean time, his son halted to meet him, with all the ardour of filial affection, and pleased himself with the thought of receiving the first embrace. Unhappy youth! he knew not, that to hasten to his father was to rush upon destruction. Idomeneus, escaping the tempest, arrived at his port, and returned thanks to Neptune for having heard his vow; but he was soon sensible of the fatal effects it would produce. A certain presage of misfortune made him repent his indiscretion with the utmost anguish of mind: he dreaded his arrival among his people, and thought of meeting those who were most dear to him with horror: but Nemesis, a cruel and inexorable goddess, who is ever vigilant to punish mankind, and rejoices to humble the mighty and the proud, impelled him forward with a fatal and invisible hand. He proceeded from the vessel to the shore; but he had scarce ventured to lift up his eyes when he beheld his son: he started back, pale and trembling; he turned his eyes on every side to find another victim to whom he was less tenderly allied, but it was too late: his son sprung to him, and threw his arms round his neck; but perceived with astonishment, that, in-

stead of returning his careſſes, he ſtood motionleſs, and at length burſt into tears.

“ O my father,” ſaid he, “ what is the cauſe of this ſorrow? After ſo long an abſence art thou grieved to return to thy people, and reſtore happineſs to thy ſon? In what, alas! have I offended? Thy eyes are ſtill turned from me, as if they loathed or dreaded to behold me.”—The father, overwhelmed with grief, was not yet able to reply; but after ſome ſighs that ſtruggled in his boſom had burſt away he cried out, “ O Neptune! what have I promiſed thee? on what condition haſt thou preſerved me from ſhipwreck! O leave me again to the billows and the rocks; let me be daſhed to pieces, and ſwallowed in the deep; but preſerve my ſon! Cruel and unrelenting god! let my blood be accepted as recompenſe for his.” He then ſnatched out his ſword, and attempted to plunge it in his boſom; but thoſe who ſtood near him held back his hand; and Sophronimus, an hoary prophet, who had long interpreted the will of the gods, aſſured him, that Neptune might be ſatiſfied without the death of his ſon: “ Your vow,” ſaid he, “ was raſh and iniquitous; the gods are not honoured, but offended, by cruelty; do not, therefore, add one enormity to another, and violate the laws of nature to accompliſh that vow which it was a crime to make. Select an hundred bulls, whiter than ſnow; decorate the altar of Neptune with flowers; let theſe victims be thy blameleſs offering, and let a cloud of grateful incenſe aſcend in honour of the god.”

“ Idomeneus heard this addreſs in an attitude of deſperation, and without reply: his eyes ſparkled with fury, his viſage became ghaily, his colour changed every moment, and his whole body ſhook with the agony of his mind. His ſon was touched

with his distress; and having no wish but to relieve it, "My father," said he, "am I not here? delay not to appease the god to whom thou hast vowed, nor bring down his vengeance upon thy head: if thy life can be redeemed with mine, I will die content: strike then, O my father! and fear not that, at the approach of death, I should discover a weakness that is unworthy of thy son."

"At this moment Idomeneus, starting from his posture with the sudden violence of outrageous phrenzy, as if roused by the scourge of the infernal Furies, surprised the vigilance of those who had their eyes upon him, and plunged his sword in the bosom of his son: he drew it hastily back, and, while it was yet warm, made an effort to sheath it a second time in his own breast; but in this he was again prevented. The youth, who immediately fell, lay weltering in his blood; his eyes were suffused with the shades of death, he attempted to open them, but, not being able to bear the light, they were immediately closed in everlasting darkness.

"A lily of the field, when its root is cut away by the ploughshare, being no longer supported by the stalk, languishes upon the ground; and, though it does not immediately lose all the lustre of its beauty, yet it is no more nourished by the earth, nor quickened by a vital principle: thus fell the son of Idomeneus; cut down, like a flower, by an untimely stroke, in the first bloom of his youth.

"The father, stupified by excess of grief, knew neither where he was, what he had done, nor what he ought to do; but walked with faltering steps toward the city, and inquired eagerly for his child.

"In the mean time, the people, who were moved with compassion for the youth, and with horror at the cruelty of the father, cried out, that the justice

of the gods had given him up to the Furies. Their rage immediately supplied them with weapons; one snatched a stick, others caught up a stone, and discord infused rancour and malignity into every bosom. The Cretans, however wise, were at this time exasperated to folly, and renounced their allegiance to their king. His friends, therefore, as they could no otherwise preserve him from popular fury, conducted him back to the fleet, where they went on board with him, and once more committed themselves to the mercy of the waves. Idomeneus, as soon as he recovered from his phrenzy, thanked them for having forced him from a country which he had stained with the blood of his son, and which, therefore, he could not bear to inhabit. The winds wafted them to the coast of Hesperia, and they are now forming a new state in the country of the Salentines.

“The Cretans, having thus lost their king, resolved to elect such a person in his stead as should administer the established laws of the nation in their utmost purity: for this purpose the principal inhabitants of every city have been summoned to this place; the sacrifices, which are the first solemnities of the election, are already begun; the most celebrated sages of all the neighbouring countries are assembled to propose questions to the candidates as a trial of their sagacity; and preparations are made for public games, to determine their courage, strength, and activity: for the Cretans are resolved, that, as their kingdom is the prize, they will bestow it upon him only who shall be adjudged superior to all others, both in body and in mind; and to render the victory more difficult by increasing the number of competitors, all foreigners are invited to the contest.”

“Nausicrates, after having related these astonishing events, pressed us to enter the lists: “Make haste,”

said he, "O strangers! to our assembly, and engage, among others, in the contest; for if the gods decree the victory to either of you, he will be the sovereign of Crete." He then turned hastily from us, and we followed him, not with any desire of victory, but only that we might gratify our curiosity, by being present at so uncommon and important a transaction.

"We came to a kind of circus of a vast extent, in the middle of a thick forest: within the circus was an area prepared for the combatants, surrounded by a circular bank of fresh turf, on which was seated an innumerable multitude of spectators. We were received with the utmost civility; for the Cretans excel all other people in a liberal and religious performance of the duties of hospitality. They not only caused us to be seated, but invited us to engage in the exercises. Mentor declined it on account of his age, and Hazael, as being in an ill state of health; my youth and vigour left me no excuse; however, I glanced my eye upon Mentor, to discover his sentiments; and I perceived that he wished I should engage. I therefore accepted the offer that had been made me; and throwing off my apparel, my limbs were anointed with oil, and I placed myself among the other combatants. A rumour immediately passed through the whole multitude, that the new candidate for the kingdom was the son of Ulysses: for several of the Cretans, who had been at Ithaca when I was a child, remembered my face.

"The first exercise was wrestling. A Rhodian, who appeared to be about thirty five years of age, threw all that ventured to encounter him: he was still in his full vigour, his arms were nervous and brawny; his muscles were discovered at every motion; and his limbs were not less supple than strong. There was now no competitor remaining but myself; and

as he thought no honour was to be gained by overcoming so feeble an opponent, he indulged the compassion which he felt for my youth, and would have retired; but I pressed forward, and presented myself before him. We immediately seized each other, and grappled, till both were out of breath; we stood shoulder to shoulder, and foot to foot; every nerve was strained, our arms were entwined, like serpents, in each other, and each of us endeavoured to lift his antagonist from the ground. He attempted to throw me, sometimes by surprise, and sometimes by mere strength; sometimes on one side, and sometimes on the other; but while he was thus practising all his skill and force upon me, I threw myself forward by a sudden effort, with such violence, that the muscles of his back giving way, he fell to the ground, and drew me upon him. All his efforts to get me under him were ineffectual; I held him immovable under me, till the multitude shouted, "Victory to the son of Ulysses!" and then I assisted him to rise, and he retired in confusion.

"The combat of the cestus was more difficult. The son of a wealthy citizen of Samos had acquired such reputation in this exercise, that the rest of the candidates yielded to him without contest, and the hope of victory animated no bosom but mine. In the first onset I received such blows on the head and stomach that blood gushed from my mouth and nostrils, and a thick mist seemed to fall upon my eyes: I reeled; my antagonist pressed upon me, and I was just sinking, faint and breathless, when I heard Mentor cry out, "O son of Ulysses, wilt thou be vanquished!" The voice of my friend encouraged me to farther resistance, and disdain supplied me with new strength. I avoided several blows, which I must otherwise have sunk under; and my antago-

nist having missed a stroke, I seized the opportunity of his arm being carried away by its own vigour, and his body bent forward, to aim a blow at him that he could not ward off, and I raised my cestus that it might descend with greater force: he saw my advantage; and, stepping back, he writhed his body to avoid the stroke: by this motion the equilibrium was destroyed, and I easily threw him to the ground. I immediately offered him my hand, which he refused, and he got up without assistance, covered with dust and blood; but though he showed the utmost shame at his defeat, yet he did not dare to renew the combat.

“The chariot races immediately followed. The chariots were distributed by lot, and mine happened to be the worst of the whole number: the wheels were more heavy, and the horses less vigorous. We started; and the cloud of dust that rose behind us obscured the sky. At the beginning of the race I suffered the others to get before me: but a young Lacedemonian, whose name was Crantor, left them all behind him; and Polycletus, a Cretan, followed him at a small distance. Hippomachus, a relation of Idomeneus, who was ambitious to succeed him, giving reins to his horses, which were covered with sweat, leaned forward over their necks; and the wheels whirled round with such rapidity, that, like the wings of an eagle floating upon the air, they seemed not to move at all. My horses, which had been breathed by degrees, beginning now to exert themselves, soon left almost all those that had set out with so much ardour at a great distance behind them; and Hippomachus, pressing forward to keep his advantage with too much eagerness, the most vigorous of his horses fell down, and put an end to the hopes of his master. Polycletus, leaning too much over his

horses, was thrown out of his chariot by a sudden shock; the reins were forced out of his hand; and though he had now no hope of victory, he thought himself happy to have escaped with his life. Crantor perceiving, with jealousy and indignation, that I was now close behind him, urged forward with more eagerness; sometimes vowing rich offerings to the gods, and sometimes encouraging his horses: he was afraid I should pass him, by driving between his chariot and the barrier of the course, because my horses, having been less exhausted, were able to get before him, if they had room, though they should wheel round on the outside of the track: this could be no otherwise prevented than by obstructing the passage; he, therefore, though he saw the danger of the attempt, drove up so close to the barrier, that his wheel being forced against it, was torn off, and his chariot dismounted. I had now nothing to do but to turn short, that I might keep clear of him; and the next moment he saw me at the goal. The multitude once more shouted, "Victory to the son of Ulysses! It is he whom the gods have appointed to reign over us!"

"We were then conducted, by the most illustrious and venerable of the Cretans, into a wood, which had been long kept sacred from the vulgar and the profane; where we were convened by those ancient oracles of wisdom, who had been appointed by Minos to preserve the laws from violation, and administer justice to the people. But, into this assembly, those only who had contended in the games were admitted. The sages opened the book, into which all the laws of Minos had been collected. I was touched with reverence and humility when I approached these fathers of their country, whom age had rendered venerable without impairing their vigour of mind. They sat, with great order and solemnity, in a fixed

posture; their hair was white as snow, but some of them had scarce any left; and their countenances, though grave, were brightened with a calm and placid sagacity. They were not forward to speak; and they said nothing that was not the result of mature deliberation: when their opinions were different, they supported them with so much candour and moderation, that it could scarce be believed they were not of one mind. By long experience, and close application, they had acquired the most acute discernment, and extensive knowledge; but that which principally conduced to the strength and rectitude of their judgment, was the sedate dispassionate tranquillity of mind, that had been long freed from the tumultuous passions and capricious levity of youth. Wisdom alone was their principle of action; and, by the long and habitual practice of virtue, they had so corrected every irregular disposition, that they tasted the calm, yet elevated, delights of reason without alloy. To these awful beings I lifted up my eyes with admiration; and wished that, by a sudden contraction of my life, I might immediately arrive at so desirable an old age: for I perceived youth to be a state of infelicity, subject to the blind impetuosity of passion, and far from the perspicacious tranquillity of their virtue.

“The person who presided in this assembly opened the book into which all the laws of Minos had been collected. It was a large volume, and was kept locked up, with the richest perfumes, in a golden box. When it was taken out, all the sages kissed it with a profound respect, and said, “That, the gods only excepted, from whom all good is originally derived, nothing should be held so sacred as those laws which promote wisdom, virtue, and happiness: those who put these laws in execution for the government

of others, should also, by these laws, govern themselves; for it is the law that ought to reign, and not the man." Such were the sentiments of this hoary council: and the president then proposed three questions, which were to be resolved by the maxims of Minos.

"The first question was, "What man is most free?" One answered, that it was a king who governed his people with absolute authority, and had triumphed over all his enemies: another said, that it was he whose riches enabled him to purchase whatever he desired: in the opinion of some, it was a man who had never married, and who was perpetually travelling from one country to another, without subjecting himself to the laws of any: others supposed it might be a savage, who, living wild in the woods, and subsisting himself by hunting, was independent of all society, and suffered no want as an individual: others thought of a slave immediately after emancipation; because, being just relieved from the severities of servitude, he would have a more lively sense of the sweets of freedom: and there were some who said, that a man at the point of death was more free than all others; because death breaks every bond, and over the dead the united world has no power.

"When my opinion was demanded, I was in no doubt what to answer, because I remembered what had been often told me by Mentor: "The most free of all men," said I, "is he, whose freedom slavery itself cannot take away: he, and he only, is free, in every country, and in every condition, who fears the gods, and whose fear has no other object. In other words, he only is truly free, over whom fear and desire have no power, and who is subject only to reason and the gods." The fathers looked upon each

other with a smile, and were surprised to find my answer exactly the same with that of Minos.

“The second question was, “Who is most unhappy?” To this every one gave such an answer as was suggested by his fancy. One said, that the most unhappy man was he who was without money, health, and reputation: another said, it was he that had no friend: some imagined none could be so wretched as those who had degenerate and ungrateful children: but a native of Lesbos, a man celebrated for wisdom, said, that the most unhappy of all men was he that thought himself so; because unhappiness depends much less upon adversity than impatience; and unfortunate events derive all their power to afflict from the minds of those to whom they happen. The assembly heard this opinion with a shout of applause; and every one believed that, in this question, the Lesbian would be declared victor. But my opinion being asked, I formed my answer upon the maxims of Mentor. “The most unhappy of all men,” said I, “is a king, who believes he shall become happy by rendering others miserable: his wretchedness is doubled by his ignorance; for, as he does not know whence it proceeds, he can apply no remedy; he is, indeed, afraid to know, and he suffers a crowd of sycophants to surround him, that keep truth at a distance; he is a slave to his own passions, and an utter stranger to his duty; he has never tasted the pleasure of doing good, nor been warmed to sensibility by the charms of virtue; he is wretched, but the wretchedness that he suffers he deserves, and his misery, however great, is perpetually increasing; he rushes down the precipice of perdition, and the gulf of everlasting punishment receives him.” The assembly attested my victory over the Lesbian, and the judges declared that I had expressed the sense of Minos.

“The third question was, “ Which of the two ought to be preferred, a king who was invincible in war; or a king who, without any experience in war, could administer civil government, with great wisdom, in a time of peace?” The majority determined this question in favour of the warrior; for skill to govern in a time of peace, said they, will be of but little use, if the king cannot defend his country in a time of war, since he will himself be divested of his authority, and his people will become slaves to the enemy. Others preferred the pacific prince, because, as he would have more to fear from a war, he would be more careful to avoid it; but they were answered, that the achievements of a conqueror would not only increase his own glory, but the glory of his people, to whom he would subjugate many nations; but that, under a pacific government, quiet and security would degenerate into cowardice and sloth. My sentiments were then asked, and I answered thus: “ Although he, who can only govern either in peace or war, is but half a king; yet the prince who, by his sagacity, can discover the merit of others, and can defend his country when it is attacked, if not in person, yet by his generals, is, in my opinion, to be preferred before him who knows no art but that of war: a prince whose genius is entirely military will levy endless wars to extend his dominions, and ruin his people to add a new title to his name. If the nation, which he now governs, is unhappy, what is it to them how many more he conquers! A foreign war, long continued, cannot fail of producing disorder at home: the manners of the victors themselves become corrupt during the general confusion. How much has Greece suffered by the conquest of Troy? she was more than ten years deprived of her kings; and wherever the flame of war is kindled, the laws are violated with impunity,

agriculture is neglected, and the sciences are forgotten. The best prince, when he has a war to sustain, is compelled to the same conduct which disgraces the worst, to tolerate licentiousness, and employ villany in his service: how many daring profligates are punished in a time of peace, whom it is necessary to reward during the disorders of war? No nation was ever governed by a conqueror that did not suffer by his ambition. The victorious and the vanquished are involved almost in the same ruin, while the king grows giddy amidst the tumult of a triumph. As he is utterly ignorant of the arts of peace, he knows not how to derive any popular advantages from a successful war; he is like a man that not only defends his own field, but forcibly takes possession of his neighbour's, yet can neither plough nor sow, and consequently reaps no harvest from either: he seems born, not to diffuse happiness among his subjects by a wise and equitable government, but to fill the world with violence, tumult, and desolation.

“As to the pacific prince, it must, indeed, be confessed, that he is not qualified for conquest; or, in other words, he is not born to harass his people, by perpetual hostilities, in a restless attempt to subjugate others, over whom he can have no equitable right; but if he is perfectly qualified for peaceful government, these very qualifications will secure his subjects against the encroachments of an enemy: his justice, moderation, and quietness, render him a good neighbour; he engages in no enterprise that can interrupt the peace subsisting between him and other states; and he fulfils all his engagements with a religious exactness; he is, therefore, regarded by his allies rather with love than fear, and they trust him with unlimited confidence: if any restless, haughty, and ambitious power should molest him, all the neighbouring princes

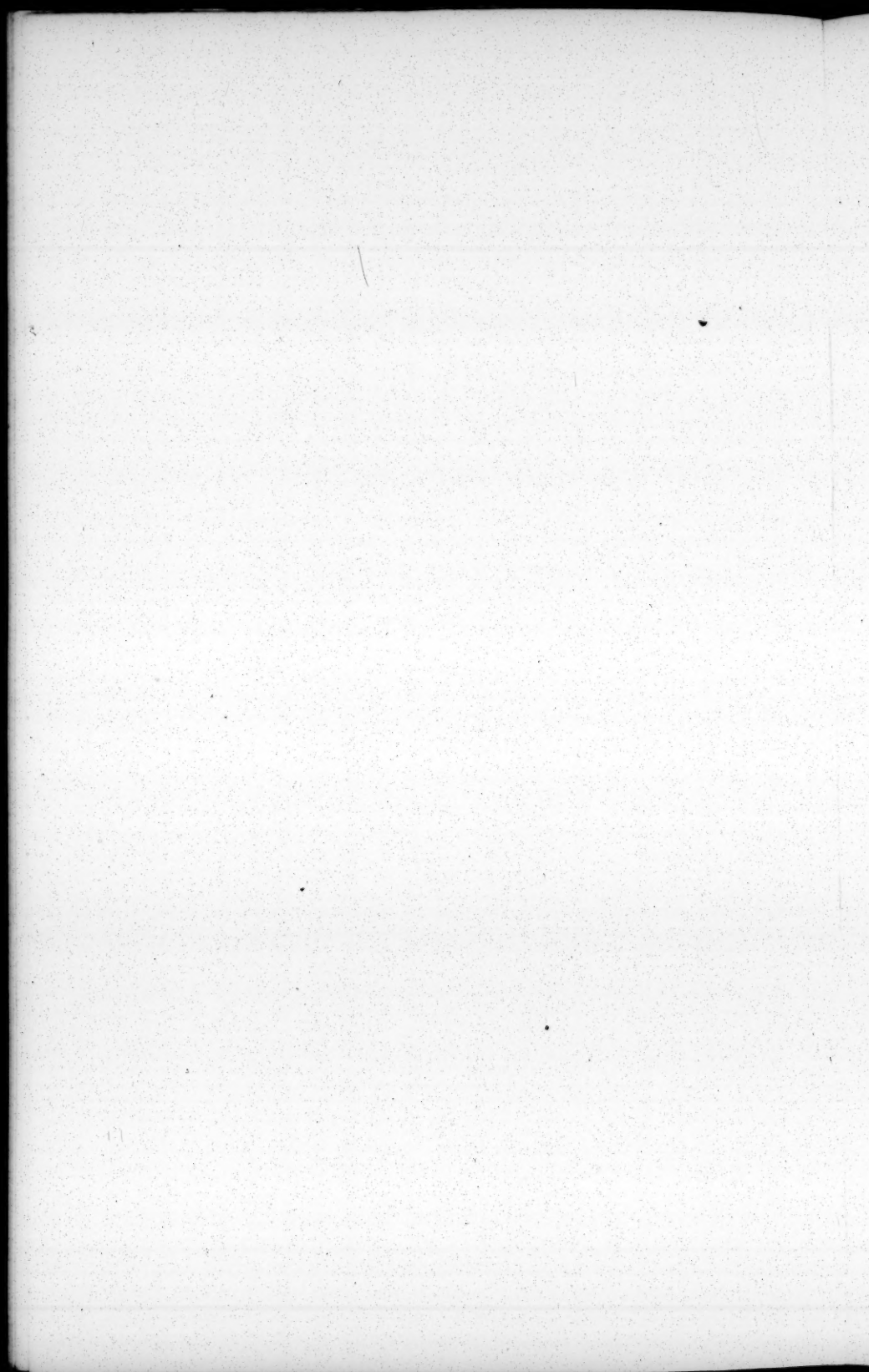
will interpose in his behalf; because, from him, they apprehend no attempt against their own quiet, but have every thing to fear from his enemy. His steady justice, impartiality, and public faith, render him the arbiter of all the kingdoms that surround his own: and while the enterprises of ambition make the warrior odious, and the common danger unites the world against him, a glory, superior to that of conquest, comes unlooked-for to the friend of peace, on whom the eyes of every other potentate are turned, with reverence and affection, as the father and the guardian of them all. These are his advantages abroad, and those at home are yet more considerable. If he is qualified to govern in peace, it follows, that he must govern by the wisest laws: he must restrain parade and luxury; he must suppress every art which can only gratify vice; and he must encourage those which supply the necessities of life, especially agriculture, to which the principal attention of his people must be turned: whatever is necessary will then become abundant; and the people, being inured to labour, simple in their manners, habituated to live upon a little, and therefore easily gaining a subsistence from the field, will multiply without end. This kingdom, then, will soon become extremely populous; and the people will be healthful, vigorous, and hardy; not effeminated by luxury, but veterans in virtue; not slothfully attached to a life of voluptuous indolence, but free in a magnanimous contempt of death, and chusing rather to die than lose the manly privileges which they enjoy under a prince who reigns only as the substitute of reason. If a neighbouring conqueror should attack such a people as this, he might probably find them unskilful in marking out a camp, forming the order of battle, and managing the unwieldy engines of destruction that are used in a siege;

but he would find them invincible by their numbers, and their courage, their patience of fatigue, their habit of enduring hardship, the impetuosity of their attack, and the perseverance of that virtue which disappointment cannot subdue. Besides, if their prince is not himself qualified to command his forces, he may substitute such persons as he knows to be equal to the trust, and use them as instruments, without giving up his authority: succours may be obtained from his allies; his subjects will rather perish than become the slaves of injustice and oppression; and the gods themselves will fight in his behalf. Thus will the pacific prince be sustained, when his danger is most imminent: and therefore I conclude, that, though his ignorance in the art of war is an imperfection in his character, since it disables him to execute one of the principal duties of his station, the chastisement of those who invade his dominion, or injure his people; yet he is infinitely superior to a king who is wholly unacquainted with civil government, and knows no art but that of war."

"I perceived, but without wonder, that many persons in the assembly did not approve the opinion that I had been labouring to maintain; for the greater part of mankind, dazzled by the false lustre of victories and triumphs, prefer the tumult and show of successful hostilities to the quiet simplicity of peace, and the intrinsic advantages of good government. The judges, however, declared, that I had spoken the sentiments of Minos; and the president cried out, "The oracle of Apollo, known to all Crete, is fulfilled: Minos inquired of the god, how long his posterity should govern by the laws which he had established; and he was answered, Thy posterity shall cease to reign, when a stranger shall establish the reign of thy laws. We feared, that

some foreigner would make a conquest of our island; but the misfortunes of Idomeneus, and the wisdom of the son of Ulysses, who, of all mortals, best understands the laws of Minos, have disclosed the true sense of the oracle: why, then, do we delay to crown him, whom the gods have appointed to be our king?"

END OF BOOK FIFTH.



TELEMACHUS.

BOOK SIXTH.

C O N T E N T S.

TELEMACHUS relates that he refused the royalty of Crete to return to Ithaca; that he proposed Mentor, but that Mentor also refused to be king: that the Cretans then pressing Mentor to appoint a king for them, he related to them what he had heard of the virtues of Aristodemus, whom they immediately proclaimed: that Mentor and Telemachus having then embarked for Italy, Neptune, to gratify the resentment of Venus, shipwrecked them upon the island of Calypso, where the goddess received them with hospitality and kindness.

TELEMACHUS.

BOOK SIXTH.

“THE sages immediately went out of the consecrated grove; and the chief of them, taking me by the hand, declared to the people, who were waiting impatiently for the decision, that the prize had been decreed to me. The words were no sooner uttered, than the dead silence of expectation was followed by an universal shout; every one cried out, “Let the son of Ulysses, a second Minos, be our king!” and the echoes of the neighbouring mountain repeated the acclamation.

“I waited a few moments, and then made a sign with my hand, that I desired to be heard. In this interval Mentor whispered me, “Wilt thou renounce thy country? Can ambition obliterate the remembrance of Penelope, who longs for thy return as the last object of her hope; and alienate thy heart from the great Ulysses, whom the gods have resolved to restore to Ithaca?” These words roused every tender passion in my bosom, and the fond desire of royalty was instantly absorbed in the love of my parents and my country. In the mean time, the multitude was again become motionless and silent, and I addressed them in these terms: “Illustrious Cretans! I am not worthy the dignity which you offer. The oracle, of which you have been reminded, does in-

deed express, that the sovereignty of Crete shall depart from the race of Minos, when a stranger shall establish the dominion of his laws; but it does not say, that this stranger shall be king. I am willing to believe that I am the stranger foretold by the oracle, and that I have accomplished the prediction. Fortune has cast me upon this island; I have discovered the true sense of the laws of Minos; and I wish that my explanation may contribute to join them in the sovereignty with the man whom your choice shall appoint to so important a trust. As for me, I prefer my country, the obscure and inconsiderable island of Ithaca, to the hundred cities of Crete, with all their opulence and glory; permit me, therefore, to wander wherever the Fates shall have marked my course. If I have contended in your sports, I was not prompted by a desire to govern you; but only to obtain your esteem, and your pity, that you might the more readily afford me the means of returning to the place of my birth: for I would rather obey my father Ulysses, and comfort Penelope my mother, than govern all the nations upon the earth. You see, O Cretans! the secret recesses of my heart: I am compelled to leave you, but death only can put an end to my gratitude; your interest shall never be less dear to me than my own honour; and I will remember you with affection, till death shall efface the last idea from my mind."

"I had scarce finished the last sentence before there rose, from the innumerable multitude that surrounded me, a deep hoarse murmur, like the sound of waves that are broken against each other in a storm. Some questioned whether I was not a god under the appearance of a man: others affirmed that they had seen me in foreign countries, and knew me to be Telemachus: and many cried out, that I should

be compelled to ascend the throne of Idomeneus. I, therefore, again signified my intention to speak, and they were again silent in a moment, not knowing but that I was now about to accept what before I had refused. "Permit me," said I, "O Cretans! to tell you my thoughts without disguise. I believe you to be the wisest of all people; and yet there is one important distinction which I think you have not made: your choice ought not to select the man who is best acquainted with the theory of your laws, but he who, with the most steady virtue, has reduced them to practice. I am, as yet, but a youth; and, consequently, without experience, and subject to the tyranny of impetuous passions: I am in that state which renders it more fit for me to learn, by obedience, how to command hereafter, than now to practise a science which is at once so difficult and important. Do not, therefore, seek a man who, in any exercises, either of the mind or of the body, has conquered others; but one who has achieved the conquest of himself: seek a man who has the laws of Minos written upon his heart; and whose life has illustrated every precept by an example: let your choice be determined not by what he says, but what he has done."

"The venerable fathers, being much pleased with these sentiments, and hearing the applause of the assembly grow still louder, addressed me in these terms: "Since the gods no longer permit us to hope that you will reign over us, assist us, at least, in the choice of a king who will establish the reign of our laws. Is any man known to you, who, upon a throne, will be content with this equitable though limited authority?" "There is a man!" said I, "to whom I owe whatever merit I possess, whose wisdom has spoken by my lips, and whose conversation suggested every sentiment which you have approved." While I was

yet speaking the eyes of the whole assembly were turned upon Mentor, whom I took by the hand, and presented to them: at the same time I related the protection which he had afforded to my infancy, the dangers from which he had delivered me, and the calamities that fell upon me when I rejected his counsel. Mentor had, till now, stood unnoticed among the crowd; for his habit was plain and negligent, his countenance was modest, he spake little, and had an air of coldness and reserve: but, as soon as he became the object of attention, a dignity and firmness, not to be described, were discovered in his countenance; it was remarked, that his eyes were peculiarly piercing, and every motion expressed uncommon vigour and activity. Some questions were immediately proposed; his answers excited universal admiration, and the kingdom was immediately offered him: the kingdom, however, he refused without the least emotion; and said, that he preferred the sweets of a private life to the splendour of royalty; that the best princes were almost necessarily unhappy, because they were seldom able to effect the good which they designed, and were often betrayed, by the circumvention of sycophants, to the perpetration of evils which they intended to prevent. "If servitude," continued he, "is a state of wretchedness, there can be no happiness in royalty; for royalty is nothing more than servitude in disguise; a king is always dependent upon those by whom he must enforce his commands: happy are those to whom the toil of government is not a duty; a duty which implies the sacrifice of private liberty to public advantage, which our country only can claim, and which those alone who are invested with supreme authority can owe?"

"The Cretans were at first struck silent with astonishment."

nishment; but, at length, they asked Mentor what person he would advise them to chuse. "I would advise you," said Mentor, "to chuse a man who well knows the people he is to govern; and who is also sufficiently acquainted with government to fear it as a state of difficulty and danger: he that desires royalty does not know the duties which royalty requires; and by him who does not know them they can never be fulfilled: such a man desires regal authority only to gratify himself; but regal authority should be intrusted with him only who would not accept it but for the love of others."

"The whole assembly still wondering to see two strangers refuse a kingdom, which so many others had fought, began to inquire with whom they had come to Crete; and Nausicrates, who had conducted us from the port to the circus, immediately pointed to Hazael, with whom Mentor and myself had sailed from the Island of Cyprus: but their wonder, however great, became still greater, when they understood that he, who had just refused to be the sovereign of Crete, had been lately the slave of Hazael; that Hazael, struck with the wisdom and virtue of his slave, now considered him as his monitor and his friend; and had been urged, merely by his desire of knowledge, to travel from Damascus in Syria to Crete, that he might acquaint himself with the laws of Minos.

"The sages then addressed themselves to Hazael: "We do not dare," said they, "to offer to Hazael the crown which has been refused by Mentor, because we believe the sentiments of both to be the same: you despise mankind too much to rule them; nor is there any thing in wealth or in power that, to you, would compensate the toils of government." Hazael replied, "Think not, O Cretans! that I despise

mankind, or that I am insensible to the glory that rewards the labour by which they are rendered virtuous and happy: but this labour, however glorious, is attended with pain and danger; and the external glitter of regal pomp captivates only the foolish and the vain. Life is short, and greatness rather irritates than gratifies desire: it is one of those deceitful acquisitions which I am come so far, not to obtain, but to despise. Farewell! I have no wish but to return once more to retirement and tranquillity, where my soul may feast on knowledge with divine reflection, and where that hope of immortality which is derived from virtue may afford me comfort under the infirmities of old age; or, if I have a wish besides this, it is never to be separated from the two persons who now stand before you."

"The Cretans then cried out to Mentor, "Tell us, O wisest and greatest of mortals! tell us who shall be our king! We will not suffer thee to depart till thou hast directed this important choice." Mentor immediately answered, "As I stood among the crowd of spectators, whom the sports had drawn together, I perceived a man who, in the midst of all that tumult and impatience, appeared recollected and sedate; he was still vigorous, though advanced in years; and, upon inquiring who he was, I soon learned that his name was Aristodemus. I afterwards heard some that stood near tell him, that his two sons were among the candidates; but he expressed no satisfaction at the news: he said, "That he loved one of them too well to wish him involved in the dangers of royalty; and that he had too great a regard for his country to wish it should be governed by the other." I immediately conceived, that the old man loved one of his sons, who had virtue, with a rational affection; and that he was too wise to indulge the

other in vicious irregularities. My curiosity being now greatly increased, I inquired more particularly into the circumstances of his life, and one of the citizens gave me this account: "Aristodemus," said he, "bore arms in the service of his country many years, and is almost covered with scars; but his abhorrence of insincerity and flattery rendered him disagreeable to Idomeneus, who, therefore, left him at Crete when he went to the siege of Troy; and, indeed, he was kept in perpetual anxiety by a man who gave him such counsel as he could not but approve, yet wanted resolution to follow: he was, besides, jealous of the glory which he knew Aristodemus would soon acquire. The king, therefore, forgetting the services of his soldier, left him here exposed to the distresses of poverty, and to the scorn of the brutal and the sordid, who consider nothing as merit but riches. With poverty, however, Aristodemus was contented, and lived cheerfully in a remote corner of the island, where he cultivated a few acres of ground with his own hands. In this employment he was assisted by one of his sons, whom he loved with great tenderness; and labour and frugality soon made them happy in the possession of whatever is necessary to a life of rural simplicity, and something more. The old man, who was not less a philosopher than a hero, distributed this surplus among the decrepit and the sick; the youth he stimulated to industry; he exhorted the refractory, and instructed the ignorant; he was the arbitrator of every dispute, and the father of every family: in his own he considers no circumstance as unfortunate but the bad disposition of his second son, upon whom all admonition has been lost. The father, after having long endured his irregularities, in hopes that some means would be found to correct them, has at length

expelled him from his family ; and the son has since given himself up to the grossest sensuality, and, in the folly of his ambition, is become a candidate for the kingdom."

"Such, O Cretans ! is the account that was given me of Aristodemus ; whether it is true or false is best known to you. But, if this man is indeed such as he has been represented, why have public exercises been appointed, and why have so many strangers been brought together ? You have, in the midst of you, a man whom you well know, and by whom you are well known : a man to whom all the arts of war are familiar, and whose courage has sustained him, not only against the spear and the dart, but the formidable assaults of poverty ; who has despised the riches that are acquired by flattery, who has preferred labour to idleness, and knows the advantages which are derived to the public from agriculture ; who is an enemy to parade and pomp, and whose passions are under the controul of reason ; for even the parental affection, which in others is so often a blind instinct, acts in him as a rational and a moral principle ; since, of two sons, he cherishes one for his virtue, and renounces the other for his vices : a man who, to express all his virtue at once, is already the father of the people. In this man, therefore, O Cretans ! if, indeed, you desire to be governed by the laws of Minos, behold your king !"

"The multitude immediately cried out, with one voice, "Aristodemus is, indeed, such as he has been represented ; Aristodemus is worthy to be our king !" The fathers of the council then ordered that he should be brought before them ; and he was immediately sought among the crowd, where he was mixed with the lowest of the people. When he was brought before the assembly he appeared to be per-

feetly calm and unconcerned; and when he was told that the people had determined to make him king, he answered, that he would not accept of the office but upon three conditions: "First," says he, "The throne shall be declared vacant at the end of two years, if within that time I do not render you better than you are; or if you shall resist the execution of the laws. Secondly, I will be still at liberty to live in a simple and frugal manner. Thirdly, My sons shall not rank above their fellow citizens; and, after my death, shall be treated, without distinction, according to their merit."

"At these words the air was filled with acclamations of joy; the diadem was placed upon the head of Aristodemus by the chief of the hoary guardians of the law; and sacrifices were offered to Jupiter and the other superior deities. Aristodemus made us presents, not with an ostentatious magnificence, but a noble simplicity. He gave to Hazael a copy of the laws of Minos, written by the legislator himself; and a collection of tracts, which contained the complete history of Crete from the time of Saturn and the golden age: he sent on board his vessel every kind of fruit that flourishes in Crete, and is unknown in Syria, and offered him whatever he should need.

"As we were now impatient to depart, he caused a vessel to be immediately fitted out for us: he manned it with a great number of able rowers, and a detachment of his best troops; and he put on board several changes of apparel, and great plenty of provision. As soon as the vessel was ready to sail the wind became fair for Ithaca; but as Hazael was bound on a contrary course, it compelled him to continue at Crete. He took leave of us with great tenderness; and embraced us as friends, with whom he was about to part for life. "The gods," said he,

“are just; and they know that the sacred bond of our friendship is virtue; and therefore they will one day restore us to each other; and those happy fields, in which the just are said to enjoy everlasting rest, shall see our spirits reunited to part no more. O! that my ashes also might be mixed with yours!” Here his words became inarticulate, and he burst into tears; our eyes overflowed with equal tenderness and grief.

“Our parting with Aristodemus was scarce less affectionate. “As you have made me a king,” said he, “remember the dangers to which you have exposed me! and request the gods to irradiate my mind with wisdom from above, and give me power over myself, in proportion to my authority over others. May they conduct you in safety to your country, abase the insolence of your enemies, and give you the joy to behold Ulysses again upon the throne of Ithaca, supremely happy in the possession of Penelope and Peace. To thee, Telemachus, I have given a good vessel, well manned with mariners and soldiers, who may assist thee against the persecutors of thy mother. For thee, Mentor, thy wisdom is sufficient: possessing this, thou hast need of nothing; all that I can give would be superfluous; and all that I can wish is precluded. Go, both of you, in peace; and may you long be the felicity of each other! Remember Aristodemus; and if Ithaca should need the assistance of Crete, depend upon my friendship to the last hour of my life.” He then embraced us, and we could not thank him without tears.

“The wind, which now swelled our sails, promised us a happy voyage. Mount Ida already appeared but like a hillock, the shores of Crete in a short time totally disappeared, and the coast of Peloponnesus seemed to advance into the sea to meet us. But a

tempest suddenly obscured the sky, and irritated the billows of the deep; Night rushed upon us unawares, and Death presented himself in all his terrors. It was thy awful trident, O Neptune! that agitated the ocean to its remotest shores. Venus, to revenge the contempt with which we had treated her, even in her temple at Cythera, hastened to the father of the floods, whom she addressed with a voice broken by grief, and her eyes swimming in tears: thus, at least, I have been informed by Mentor, who is acquainted with celestial things: "Wilt thou suffer," said she, "these impious men to deride my power, and escape unpunished? My power has been confessed by the gods themselves; and yet all who acknowledge it in my favourite island these presumptuous mortals have dared to condemn: they pride themselves in a frigid wisdom, which was never warmed by the rays of beauty; and they despise, as folly, the delights of love. Hast thou forgot that I was born in thy dominions? wherefore dost thou delay to overwhelm the wretches whom I abhor?"

"Neptune immediately swelled the waves into mountains that reached the skies; and Venus, smiling upon the storm, believed our shipwreck to be inevitable. Our pilot cried out in confusion and despair, that he could no longer withstand the fury of the winds, which drove us upon the rocks with irresistible violence; our mast was broken by a sudden gull; and the moment after we heard the points of the rocks that were under water tear open the bottom of our vessel: the water flowed in on every side, the vessel sunk, and the mariners sent up a cry of distress to Heaven. I ran to Mentor, and, throwing my arms round him, "Death," said I, "is now indeed upon us; let us meet him with intrepidity. The gods have delivered us from so many dangers,

only that we may perish in this: let us die then, my dear Mentor; it is some consolation to me that I die with you, and it would be hopeless labour to dispute life with the storm." Mentor answered: "True courage never sits down inactive in despair: it is not enough to expect death with tranquillity; we ought, without dreading the event, to continue our utmost efforts against it. Let us lay hold on some fragment of the vessel; and while this affrighted and confused multitude deplore the loss of life, without attempting to preserve it, let us try at least to preserve our own." While he was yet speaking, he snatched up an axe, and divided the splinter that still held the broken mast together, which, falling cross the vessel, had laid it on one side. The top of the mast already lay in the water; and Mentor, now pushing off the other end, leaped upon it himself in the midst of the waves; and calling me by my name, encouraged me to follow him. As a mighty oak, when the winds combine against it, stands firm on its root, and its leaves only are shaken by the tempest; so Mentor, who was not only fearless but serene, appeared superior to the power of the winds and waves. I followed his example; and the force of his example who could have resisted? We steered ourselves upon the floating mast, which was more than sufficient to sustain us both; and therefore rendered us a most important service: for if we had been obliged to swim merely by our own effort, our strength must have been soon exhausted. The mast, however, on which we sat, was often overturned by the tempest, notwithstanding its bulk; so that we were as often plunged under the water, which rushed in at our mouths, ears, and nostrils; and it was not, without the utmost labour and difficulty that we recovered our seat. Sometimes a wave, that was swelled into a mountain, rolled

over us; and we then kept our hold with all our might, lest the mast, which was our only hope, should be driven from under us in the shock.

“ While were in this dreadful situation, Mentor, who possessed the same tranquillity on the fragment of a wreck that he does now on that bank of turf, addressed me in these words: “ Canst thou believe, Telemachus, that the winds and waves are the arbiters of life and death? Can they cause thee to perish, otherwise than as they fulfil the command of Heaven? Every event is determined by the gods; let the gods, therefore, and not the sea, be the object of thy fear. Wert thou already at the bottom of this abyss, the hand of Jove could draw thee forth; or shouldst thou be exalted to the summit of Olympus, and behold the stars rolling under thy feet, the hand of Jove could again plunge thee to the centre, or cast thee headlong into hell.” I heard and admired this discourse; but, though it gave me some comfort, my mind was too much depressed and confused to reply. He saw me not, nor could I see him. We passed the whole night, shivering with cold, in a state between life and death; driving before the storm, and not knowing on what shore we should be cast. At length, however, the impetuosity of the wind began to abate; and the sea resembled a person whose anger, after having been long indulged in tumult and outrage, is exhausted by its own vehemence, and subsides in murmurs of discontent. The noise of the surge gradually died away; and the waves were not higher than the ridges that are left by the plough.

“ And now Aurora threw open the gates of heaven to the sun, and cheered us with the promise of a better day; the East glowed, as if on fire; and the stars, which had been so long hidden, just appeared, and fled at the approach of Phœbus. We now des-

cried land at a distance; the breezes wafted us towards it; and hope revived in my bosom; but we looked round in vain for our companions, who probably resigned themselves to the tempest in despair, and sunk with the vessel. As we approached nearer to the shore, the sea drove us upon the rocks; against which we should have been dashed in pieces, but that we received the shock against the end of the mast, which Mentor rendered as serviceable upon this occasion as the best rudder could have been in the hands of the most skilful pilot. Thus, having passed the rocks in safety, we found the rest of the coast rise from the sea with a smooth and easy ascent; and floating at ease upon a gentle tide, we soon reached the sands with our feet. There we were discovered by the goddess who inhabits this happy island; and there she vouchsafed to take us into her protection.

END OF BOOK SIXTH.

TELEMACHUS.

BOOK SEVENTH.

C O N T E N T S.

CALYPSO admires *Telemachus* for his adventures, and exerts all her power to detain him in her island, by inciting him to return her passion; but he is sustained by the wisdom and friendship of *Mentor*, as well against her artifices as the power of *Cupid*, whom *Venus* sends to her assistance. *Telemachus*, however, and *Eucharis* become mutually enamoured of each other, which provokes *Calypso*, first to jealousy, and then to rage; and she swears by the *Styx* that *Telemachus* shall leave her island: she is consoled by *Cupid*, who excites the nymphs to burn the vessel which had been built by *Mentor*, while *Mentor* was labouring to get *Telemachus* on board. *Telemachus* is touched with a secret joy at this event: *Mentor*, who perceives it, throws him from a rock into the sea, and leaps after him, that they may swim to another vessel which appeared not far distant from the shore.

TELEMACHUS.

BOOK SEVENTH.

WHEN Telemachus had concluded the relation of his adventures, the nymphs, whose eyes had till then been immoveably fixed upon him, looked at each other with a mixture of astonishment and delight. "What men," said they, "are these! In the fortunes of whom else would the gods have taken part? and of whom else could such wonders have been related? Ulysses is already surpassed in eloquence, in wisdom, and in courage, by his son. What an aspect! what manly beauty! what a mixture of dignity and complacence, of firmness and modesty! If he was not known to be born of a mortal, he might easily be mistaken for a god, for Bacchus, for Mercury, or, perhaps, even for Apollo himself! But who is this Mentor? His first appearance is that of a man obscurely born, and of a mean condition; but when he is examined with attention, something inexpressible is discovered, something that is more than mortal!

Calypso heard these exclamations with a confusion which she could not hide; and her eyes were incessantly glancing from Mentor to Telemachus, and from Telemachus to Mentor. She was often about to request a repetition of the story to which she had listened with so much delight, and as often suppress-

fed her desire. At length she rose hastily from her seat ; and, taking Telemachus with her, retired to a neighbouring grove of myrtle, where she laboured, with all her art, to learn from him whether Mentor was not a deity concealed under human form. It was not, however, in the power of Telemachus to satisfy her curiosity ; for Minerva, who accompanied him in the likeness of Mentor, thought him too young to be trusted with the secret, and made the confidant of her designs : she was, besides, desirous to prove him in the greatest dangers ; and no fortitude would have been necessary to sustain him against any evil, however dreadful and however near, if he had known himself to be under the immediate protection of Minerva. As Telemachus, therefore, mistook his divine companion for Mentor, all the artifices of Calypso to discover what she wished to know were ineffectual.

In the mean time, the nymphs who had been left with Mentor gathered round him, and amused themselves by asking him questions. One inquired the particulars of his journey into Ethiopia ; another desired to know what he had seen at Damascus ; and a third asked him whether he had known Ulysses before the siege of Troy. Mentor answered them all with complacency and affability ; and though he used no studied ornaments of speech, yet his expression was not only significant but graceful. The return of Calypso soon put an end to this conversation : her nymphs then began to gather flowers, and to sing for the amusement of Telemachus ; and she took Mentor aside, that she might, if possible, discover who he was from his own discourse.

The words of Calypso were wont to steal upon the heart, as sleep steals upon the eyes of the weary, with a sweet and gentle, though irresistible, influ-

ence: but, in Mentor, there was something which defeated her eloquence, and eluded her beauty; something as much superior to the power of Calypso as the rock that hides its foundation in the centre, and its summit in the clouds, is superior to the wind that beats against it. He stood immoveable in the purposes of his own wisdom, and suffered the goddess to exert all her arts against him, with the utmost indifference and security. Sometimes he would let her deceive herself with the hope of having embarrassed him by her questions, and betrayed him into the involuntary discovery of himself; but, just as she thought her curiosity was on the point of being gratified, her expectations were suddenly disappointed, all her conjectures were overthrown, and, by some short and unexpected answer, she was again overwhelmed in perplexity and doubt.

In this manner Calypso passed one day after another; sometimes endeavouring to gain the heart of Telemachus by flattery, and sometimes labouring to alienate him from Mentor, of whom she no longer hoped to obtain the intelligence she desired. She employed the most beautiful of her nymphs to inflame the breast of the young hero with desire; and she was assisted in her designs against him by a deity whose power was superior to her own.

Venus burned with resentment against Mentor and Telemachus, for having treated the worship which she received at Cyprus with disdain; and their escape from the tempest, which had been raised against them by Neptune, filled her breast with indignation and grief: she therefore complained of her disappointment and her wrongs to Jupiter, and from his superior power she hoped more effectual redress. But the Father of the gods only smiled at her complaint; and, without acquainting her that Telemachus had

been preserved by Minerva in the likeness of Mentor, he left her at liberty to gratify her resentment as she could. The goddess immediately quitted Olympus; and, thoughtless of all the rich perfumes that were rising from her altars at Cythera, Idalia, and Paphos, mounted her chariot, and called her son: the grief which was diffused over her countenance rather increased than diminished her beauty, and she addressed the god of love in these terms: "Who, my son, shall henceforth burn incense upon our altars, if those who despise our power escape unpunished? The wretches who have thus offended with impunity are before thee; make haste, therefore, to secure our honour, and let thy arrows pierce them to the heart: go down with me to that island, and I will speak to Calypso." The goddess shook the reins as she spoke, and gliding through the air, surrounded by a cloud which the sun had tinged with a golden hue, she presented herself before Calypso, who was sitting pensive and alone by the side of a fountain, at some distance from her grott.

"Unhappy goddess!" said she, "thou hast already been despised and deserted by Ulysses, whom the ties, not only of love, but of gratitude, should have bound to thee; and the son, yet more obdurate than the father, is now preparing to repeat the insult. But Love is come in person to avenge thee: I will leave him with thee; and he shall remain among the nymphs of this island, as Bacchus did once among those of the island of Naxos, who cherished him in his infancy. Telemachus will regard him, not as a deity, but as a child; and, not being upon his guard against him, will be soon sensible of his power." The Queen of Beauty then turning from Calypso, reascended to Olympus in the golden cloud from which she had alighted upon the earth, and left behind her a train

of celestial fragrance, which, expanding by degrees, filled all the groves of Calypso with perfume.

Cupid remained in the arms of Calypso; and, though she was herself a deity, yet she felt his fires diffused in her breast. It happened that a nymph, whose name was Eucharis, was now near her, and Calypso put the boy into her arms. This was a present relief; but, alas! it was purchased too dear. The boy seemed at first to be harmless, gentle, lovely, and engaging: his playful caresses, and perpetual smiles, might well have persuaded all about him that he was born only to delight; but the moment the heart is opened to his endearments, it feels that they have a malignant power. He is, beyond conception, deceitful and malicious; his caresses have no view but to betray, and his smiles have no cause but the mischiefs that he has perpetrated, or that he meditates. But, with all his power, and all his subtilty, he did not dare to approach Mentor: in Mentor there was a severity of virtue that intimidated and kept him at a distance; he knew also, by a secret sensation, that this inscrutable stranger could not be wounded by his arrows. The nymphs, indeed, were soon sensible of his power; but the wound which they could not cure they were very careful to conceal.

In the mean time Telemachus, who saw the boy playing sometimes with one of these nymphs, and sometimes with another, was surpris'd at his sweetness and beauty: he sometimes pressed him to his bosom, sometimes set him on his knee, and frequently took him in his arms. It was not long before he became sensible of a certain disquietude, of which he could not discover the cause; and the more he endeavoured to remove it by innocent amusements, the more restless and enervated he grew. He observed

to Mentor, that the nymphs of Calypso were very different from the women they had seen in the Island of Cyprus, whose indecent behaviour rendered them disgusting in spite of their charms: "In these immortal beauties," says he, "there is an innocence, a modesty, a simplicity, which it is impossible not to admire and love." The youth blushed as he spoke, though he knew not why; he could neither forbear speaking, nor go on with his discourse, which was interrupted and incoherent, always obscure, and sometimes quite unintelligible. "O Telemachus," said Mentor, "the dangers to which you was exposed in the Isle of Cyprus were nothing in comparison of those which you do not now suspect. As vice, when it is undisguised, never fails to excite horror, we are alarmed at the wanton, who has thrown off all restraint; but our danger is much greater, when the appearance of modesty remains: we then persuade ourselves, that virtue only has excited our love, and give ourselves up to a deceitful passion, of which beauty is, indeed, the object; and which we seldom learn to distrust till it is too strong to be subdued. Fly, therefore, my dear Telemachus, from these fatal beauties, who appear to be virtuous, only that they may deceive the confidence they raise; fly from the dangers to which you are here exposed by your youth: but, above all, fly from this boy, whom you do not dread, only because you do not know him. This boy is Cupid, whom his mother has brought into this island, to punish us for treating her worship at Cyprus with contempt: he has already pierced the heart of Calypso, who is enamoured of you; he has inflamed all the beauties of her train; and his fires have reached even thy breast, O unhappy youth! although thou knowest it not!" Telemachus often interrupted Mentor, during this admonition: "Why,"

said he, "should we not continue in this island? Ulysses is no longer a sojourner upon the earth; he has, without doubt, been long buried in the deep: and Penelope, after waiting in vain, not only for his return, but for mine, must have yielded to the importunities of some fortunate suitor, among the number that surrounds her; especially as it can scarce be supposed but that her father Icarus must have exerted his paternal authority, to oblige her to accept another husband. For what, then, can I return to Ithaca, but to see her disgraced by a new alliance, and be witness to the violation of that truth which she plighted to my father? And if Penelope has thus forgotten Ulysses, it cannot be thought that he is remembered by the people; neither, indeed, can we hope to get alive into the island; for her suitors will certainly have placed, at every port, a band of ruffians, sufficient to cut us off at our return." "All that you have said," replied Mentor, "is only another proof that you are under the influence of a foolish and fatal passion. You labour with great subtilty to find every argument that can favour it, and to avoid all those by which it would be condemned; you are ingenious only to deceive yourself, and to secure forbidden pleasures from the intrusion of remorse. Have you forgot that the gods themselves have interposed to favour your return? Was not your escape from Sicily supernatural? were not the misfortunes that you suffered in Egypt converted into sudden and unexpected prosperity? and were not the dangers which threatened you at Tyre averted by an invisible hand? Is it possible, that, after so many miracles, you should still doubt to what end you have been preserved? But why do I remonstrate! Of the good fortune which was designed for thee thou art unworthy! As for myself, I make no doubt

but I shall find means to quit this island ; and if here thou art determin'd to stay, here am I determin'd to leave thee. In this place let the degenerate son of the great Ulysses hide himself among women, in the shameful obscurity of voluptuousness and sloth ; and stoop, even in spite of Heaven, to that which his father disdain'd."

This reproach, so forcible and so keen, pierc'd Telemachus to the heart : he was melted with tenderness and grief ; but his grief was mingled with shame, and his shame with fear. He dreaded the resentment of Mentor, and the loss of that companion, to whose sagacity and kindness he was so much indebted. But, at the same time, the passion which had just taken possession of his breast, and to which he was himself a stranger, made him still tenacious of his purpose. "What !" said he to Mentor, with tears in his eyes, "do you reckon as nothing that immortality which I may now share with Calypso?" "I hold as nothing," replied Mentor, "all that is contrary to the dictates of virtue, and to the commands of Heaven. Virtue now calls you back to your country, to Ulysses, and to Penelope ; virtue forbids you to give up your heart to an unworthy passion ; and the gods, who have deliver'd you from so many dangers, that your name might not be less illustrious than that of Ulysses, command you to quit this island, where only the tyranny of Love could detain you ; a tyranny, which, to resist, is to subdue ; and which, therefore, it is infamous to suffer. Immortality ! alas ! what is immortality without liberty, without virtue, and without honour ? is it not a state of misery, without hope ; still more deplorable, as it can never end ?"

To this expostulation Telemachus replied only by sighs. Sometimes he almost wish'd that Mentor

would force him from the island in spite of himself; sometimes he was impatient to be left behind, that he might be at liberty to gratify his wishes, without fearing to be reproached for his weakness. A thousand different wishes and desires maintained a perpetual conflict in his breast, and were predominant by turns; his mind, therefore, was in a state of tumult and fluctuation, like the sea when it is at once urged by different winds of equal force. Sometimes he threw himself on the ground near the sea, and remained a long time extended motionless on the beach: sometimes he hid himself in the gloomy recesses of a wood, where he wept in secret, and uttered loud and passionate complaints. His body was emaciated, and his eyes were grown hollow and eager; he was pale and dejected, and in every respect so much altered as scarcely to be known: his beauty, sprightliness, and vigour, had forsaken him; all the grace and dignity of his deportment were lost; and life itself suffered by a swift but silent decay. As a flower that blows in the morning fills the air with fragrance, and then gradually fades at the approach of night, loses the vivid brightness of its colours, droops, withers, and at length falls with its own weight; so the son of Ulysses was sinking insensibly into the grave.

Mentor, perceiving that all his virtue and resolution was irresistibly borne down by the violence of his passion, had recourse to an artifice, which he hoped might preserve him from its most pernicious effects. He had remarked that Calypso was enamoured of Telemachus, and Telemachus of Eucharis: for as Cupid is always busy to give pain under the appearance of pleasure, it seldom happens, that by those whom we love we are beloved again: he, therefore, resolved to make Calypso jealous; and it having been agreed between Eucharis and Telema-

chus that they would go out together a hunting, Mentor took that opportunity to alarm her. "I have observed," said he, "that Telemachus has of late been more fond of the chace than I ever knew him before; he seems now to take pleasure in nothing else; and is in love only with mountains and forests. Is the chace also thy favourite pleasure, O goddess? and has he caught this ardour from thee?" Calypso was so stung by this question, that she could neither dissemble her emotion, nor hide the cause. "This Telemachus," said she, "whose heroic virtue despised the pleasures that were offered him in the Isle of Cyprus, has not been able to withstand the charms of one of my nymphs, who is not remarkable for beauty. How did he dare to boast of having atchieved so many wonders! a wretch, whom luxury has rendered fordid and effeminate, and who seems to have been intended by Nature for a life of indolence and obscurity among women!" Mentor observed, with pleasure, that Calypso suffered great anguish from her jealousy; and, therefore, said nothing more to inflame it at that time, lest she should suspect his design: but he assumed a look that expressed dejection and concern. The goddess discovered, without reserve, her uneasiness at all that she saw, and incessantly entertained him with new complaints. The hunting-match, to which Mentor had called her attention, exasperated her beyond all bounds; for she knew that Telemachus had nothing in view but to draw Eucharis from the rest of the nymphs, that he might speak to her in private. A second hunting-match was proposed soon afterwards, and Calypso knew that it was intended for the same purpose as the first; which being determined to disappoint, she declared that she would be of the party; but her emotion being too violent to be concealed, she sud-

denly broke out into this reproachful expostulation :
“ Is it thus, then, presumptuous boy ! that thou hast made my dominions an asylum from the resentment of Neptune, and the righteous vengeance of the gods ? Hast thou entered this island, which mortals are forbidden to approach, only to defy my power, and despise my love ? Hear me, ye gods of the celestial and infernal world ! let the sufferings of an injured deity awaken your vengeance ! overtake this perfidious, this ungrateful, this impious, mortal with swift destruction ! Since thy obduracy and injustice are greater than thy father’s, may thy sufferings also be longer and more severe ; may thy country be for ever hidden from thy eyes, that wretched, that despicable country, which, in the folly of thy presumption, thou hast, without a bluth, preferred to immortality with me ! or rather, mayest thou perish when, in the distant horizon, it first rises before thee : mayest thou then, plunged in the deep, be driven back, the sport of the waves, and cast lifeless upon these sands, which shall deny thee burial ! May my eyes see the vultures devour thee ! they shall see them ; and she whom thou lovest shall see them also ; she shall see them with despair and anguish, and her misery shall be my delight ! ”

While Calypso was thus speaking, her whole countenance was suffused with rage ; there was a gloomy fierceness in her looks, which continually hurried from one object to another ; her lips trembled, a livid circle surrounded them, and her colour, which was sometimes pale as death, changed every moment : her tears, which she had been used to shed in great plenty, now ceased to flow, as if despair and rage had dried up their source ; and her voice was hoarse, tremulous, and interrupted. Mentor remarked all the changes of her emotion, but said nothing more

to Telemachus: he treated him as a man infected with an incurable disease, to whom it was in vain to administer remedies; but he frequently regarded him with a look that strongly expressed his compassion.

Telemachus was sensible of his weakness, and conscious that he was unworthy of the friendship of Mentor: he kept his eyes fixed upon the ground, not daring to look up, lest he should meet those of his monitor, by whose very silence he was condemned: he was often ready to throw himself upon his neck, and at once to confess and renounce his folly; but he was sometimes restrained by a false shame, and sometimes by a consciousness that his profession would not be sincere; and a secret fondness for a situation, which, though he knew to be dangerous, was yet so pleasing, that he could not resolve to quit it.

In the mean time the deities, assembled upon Olympus, kept their eyes fixed, in silent suspense, upon the island of Calypso, to see the issue of this contest between Venus and Minerva. Cupid, who, like a playful child, had been caressed by all the nymphs in their turns, had set every breast on fire; Minerva, under the form of Mentor, had availed herself of that jealousy which is inseparable from love, to preclude its effects; and Jupiter resolved to sit neuter between them.

Eucharis, who feared that Telemachus might escape from her chains, practised a thousand arts to detain him. She was now ready to go out with him to the second chase, as had been agreed upon between them, and had dressed herself like Diana; and the deities of love and beauty had, by a mutual effort, improved her charms, which were now superior even to those of Calypso. Calypso beheld her at a distance; and seeing her own reflection also in a fountain near which she stood, the comparison filled her with

grief and shame: she hid herself in the innermost recess of her grotto, and gave herself up to these reflections: "I have then vainly endeavoured to interrupt the pleasure of these lovers, by declaring that I would go with them to the chase: shall I still go? alas! shall I be a foil to her beauties? shall I increase her triumph and his passion? Wretch that I am, what have I done! I will not go; nor shall they: I know well how to prevent them. If I intreat Mentor to quit the island with his friend, he will immediately conduct him to Ithaca. But what do I say! when Telemachus is departed, what will become of Calypso! Where am I! what shall I do! O cruel Venus! O Venus, thou hast deceived me; thou hast betrayed me with a fatal gift! Pernicious boy! I opened my heart to thee, seduced by the pleasing hope that thou wouldst introduce felicity; but thou hast perfidiously filled it with anguish and despair. My nymphs have combined against me; and my divinity serves only to perpetuate my sufferings. O that I could put an end to my being and my sufferings together! But I cannot die; and, therefore, Telemachus, thou shalt not live! I will revenge myself of thy ingratitude; the nymph, who is the partner of thy crime, shall be the witness of thy punishment; and in her presence will I strike thee to the heart. But I rave: O unhappy Calypso! what wouldst thou do? wouldst thou destroy the guiltless youth whom thou hast already made wretched? It is I that have kindled, in the chaste bosom of Telemachus, a guilty flame. How pure was his innocence, and how uniform his virtue! how noble his detestation of vice, how heroic his disdain of inglorious pleasure! Why did I taint so immaculate a breast? He would have left me, alas! and must he not leave me now? or, since he lives but for my rival, if he stays, must he not stay

only to despise me? But I have merited the misery that I suffer! Go then, Telemachus! again let the seas divide us; go and leave Calypso without consolation, unable to sustain the burden of life, unable to lay it down in the grave! Leave me, without consolation, overwhelmed with shame, and despoiled of hope; the victim of remorse, and the scorn of Eucharis!"

Thus she sighed alone in the obscurity of her grotto: but, the next moment, starting suddenly from her seat, she ran out with a furious impetuosity: "Where art thou, Mentor?" says she, "is it thus that thy wisdom sustains Telemachus against the mischief that is even now ready to overwhelm him? thou sleepest while Love is vigilant against thee. I can bear this slothful indifference no longer: wilt thou always see the son of the great Ulysses dishonour his birth, and forego the advantages of his fortune, with this negligent tranquillity? It is to thy care, and not mine, that his friends have committed him; wilt thou then sit idle while I am busy for his preservation? The remotest part of this forest abounds in tall poplars, of which a commodious vessel may easily be built: in that place Ulysses himself built the vessel in which he set sail from this island; and, in that place, you will find a deep cave, which contains all the implements that are necessary for the work." She had no sooner given Mentor this intelligence than she repented of it; but he lost not a moment to improve it. He hastened immediately to the cave, found the implements, felled the trees, and in one day constructed a vessel fit for the sea; for, to Minerva, a short time was sufficient for a great work.

Calypso, in the mean time, suffered the most tormenting anxiety and suspense: she was, at the same time, impatient to know what Mentor would do in

consequence of her information, and unable to bear the thought of leaving Telemachus and Eucharis at full liberty, by quitting the chace. Her jealousy would not permit her to lose sight of the lovers; and, therefore, she contrived to lead the hunters towards that part of the forest where she supposed Mentor would be at work. She soon thought she heard the strokes of the axe and the mallet; she listened, and every blow that she heard made her tremble; yet she was distracted in the very moment of attention by her fears, that some amorous intimation, some sign, or some glance, between Telemachus and Eucharis might escape her notice.

Eucharis, at the same time, thought fit to rally her lover: "Are not you afraid," says she, "that Mentor will chide you for going to the chace without him! what a pity it is that you have so severe a master! he has an austerity that nothing can soften; he affects to despise pleasure himself, and therefore interdicts it to you, not excepting even the most innocent amusements. It might, indeed, be proper for you to submit to his direction before you was able to govern yourself; but after you have given such proofs of wisdom, you ought no longer to suffer yourself to be treated like a child."

This subtle reproach stung Telemachus to the heart; he felt a secret indignation against Mentor, and an impatient desire to throw off his yoke: yet he was still afraid to see him; and his mind was in such agitation, that he made the nymph no reply. The hunt, during which all parties had felt equal constraint and uneasiness, being now over, they returned home by that part of the forest where Mentor had been all day at work. Calypso saw the vessel finished at a distance, and a thick cloud, like the shades of death, fell instantly upon her eyes; her

knees trembled, she was covered with a cold sweat, and obliged to support herself by leaning on the nymphs that surrounded her, among whom Eucharis, pressing to assist her, she pushed her back with a frown of indignation and disdain.

Telemachus, who saw the vessel, but not Mentor, who had finished his work and was retired, asked Calypso to whom it belonged, and for what purpose it was intended? She could not answer him immediately; but at length she told him it was to send away Mentor, whom she had directed to build it for that purpose. "You," said she, "shall be no longer distressed by the austerity of that severe censor, who opposes your happiness, and would become jealous of your immortality." "To send away Mentor!" said Telemachus; "if he forsakes me I am undone; if he forsakes me, whom shall I have left, Eucharis, but thee?" Thus, in the unguarded moment of surprise and love, the secret escaped him in words, which his heart prompted, and of which he did not consider the import. He discovered his indiscretion the moment it was too late; the whole company were struck dumb with confusion; Eucharis blushed, and fixing her eyes upon the ground, stood behind the crowd, not daring to appear: but though shame glowed upon her cheek, yet joy revelled at her heart. Telemachus so far lost his recollection, that he scarce knew what he had done; the whole appeared to him like a dream; but it was like a dream of confusion and trouble.

Calypso instantly quitted the place; and, transported with rage, made her way through the forest with a hasty and disordered pace, following no track, and not knowing whither she was going: at length, however, she found herself at the entrance of her grotto, where Mentor was waiting her return. "Begone," said she, "from this island, O stranger, who

art come hither only to interrupt my peace! Begone, thou hoary dotard, with that infatuated boy! and be assured, that if he is found another hour within my dominions, thou shalt know the power of a deity to punish. I will see him no more; nor will I suffer my nymphs to have any farther intercourse with him: this I swear by the waters of Styx, an oath at which the inhabitants of eternity tremble! But thou, Telemachus, shalt know that thy sufferings are yet but begun. I dismiss thee from this island; but it is only to new misfortunes: I will be revenged, and thou shalt regret the abuse of my bounty in vain. Neptune still resents the injury which he received from thy father in Sicily; and, solicited by Venus, whose worship thou hast since despised in the Isle of Cyprus, he is now preparing to excite new tempests against thee. Thou shalt see thy father, who is not dead; but, when thou seest him, thou shalt not know him; and though thou shalt meet him in Ithaca, thou shalt first suffer the severest persecutions of Fortune. Begone! I conjure the celestial deities to revenge me! Mayest thou be suspended in the middle of the deep, by the crag of some solitary and naked rock! there may the thunder strike thee from above; and there mayest thou invoke Calypso, who shall scorn thy repentance, and enjoy thy punishment!" But the rage of Calypso evaporated with the very breath that expressed it, and the desire of retaining Telemachus revived in her bosom. "Let him live," said she to herself, "and let him live here! perhaps, in time, he will learn to set a just value upon my friendship, and reflect that Eucharis has no immortality to bestow. But, alas! I have ensnared myself by an inviolable oath; it has bound me with everlasting bonds; and the irremeable waters of Styx, by which I have sworn, preclude for ever the return of hope!"

While these thoughts passed silently in her bosom, the characteristics of all the Furies were impressed upon her countenance, and all the pestilential vapours of Cocytus seemed to exhale from her heart.

Her whole appearance struck Telemachus with horror; she instantly perceived it; for what is hidden from the perspicacity of love? and the discovery added new violence to her phrenzy. She suddenly started away from the place where she stood, with all the fury that inspires the votaries of Bacchus, when their shouts echo from the mountains of Thrace; she rushed into the woods with a javelin in her hand, calling all her nymphs to follow her, and threatening to pierce those who should stay behind: terrified at this menace, they thronged round her, and Eucharis among the rest, her eyes swimming in tears, and her last look directed to Telemachus, to whom she did not dare to speak. The goddess trembled when she approached her, and was so far from being softened by her submission, that she burned with new rage, when she perceived, that affliction itself only heightened her beauty.

Telemachus was now left alone with Mentor; and, after a short interval of silence and confusion, he threw himself on the ground, and embraced his knees: he did not dare to throw himself on his neck, or even to lift up his eyes upon him: he burst into tears; he attempted to speak, but his voice failed him, and he was yet more at a loss for words: he knew not what he ought to do, what he did, or what he would do; but at length he cried out, "O more than father! O Mentor! deliver me from the evils that surround me. I can neither forsake nor follow you: deliver me from evils that are worse than death; deliver me from myself, put an end to my being."

Mentor embraced him, comforted and encouraged him; and, without soothing his passion, reconciled him to life. "O son of the wise Ulysses!" said he, "whom the gods have so highly favoured, and whom they favour still; the very sufferings of which thou art now complaining are new testimonies of their love: he who has never felt the strength of his passions, and his own weakness, is not yet acquainted with wisdom; he is not yet acquainted with himself, nor is he aware how little his own heart is to be trusted. The gods have led thee, as it were by the hand, to the brink of destruction; they have showed thee the depth of the abyss, but they have not suffered thee to fall in; secure now the knowledge, which otherwise thou couldst never have acquired; and improve that experience, without which it would have been in vain to tell thee of the treachery of Love, who flatters only to destroy, and who conceals the keenest anguish under the appearance of delight. Thou hast now seen, and known, this lovely, this perfidious boy; he came hither blooming in immortal beauty, and all was mirth and sport, elegance and dissipation; he stole away thy heart, and thou hadst pleasure in permitting the theft; yet didst thou wish to persuade thyself that it was still thy own; thou wast solicitous to deceive me, and to flatter thyself; and thou art now gathering the fruits of thy indiscretion. Thou art importuning me to take away thy life, and that I will comply is the only hope that lingers in thy breast; the goddess is transformed, by the violence of her passions, to an infernal fury; Eucharis is tormented by a flame less tolerable than the pains of death; and, among the other nymphs of Calypso, Jealousy has scattered all her plagues with an unsparing hand. Such are the exploits of that boy, whose appearance was so gentle

and lovely! How greatly, then, art thou beloved by the gods, who have opened a way for thee to fly from him, and return to thy country, the object not of a blameless only, but a noble passion! Calypso is herself compelled to drive thee hence; the vessel is ready; call up, then, all thy courage, and let us make haste to quit this island, where it is certain that virtue can never dwell."

Mentor, while he was yet speaking, took Telemachus by the hand, and led him towards the shore. Telemachus consented with silent reluctance, and looked behind him at every step. Eucharis was still in sight, though at a considerable distance; and not being able to see her face, he gazed at her fine hair, which, tied in a lock, played gracefully behind her, and at her loose light robe that flowed negligently in the wind: he remarked the easy majesty of her gait, and could have kissed the mark of her footsteps on the ground. When his eye could no longer reach her, he listened, and he persuaded himself that he heard her voice: he still saw her, though she was absent; his fancy realized her image, and he thought that he was talking with her, not knowing where he was, nor hearing any thing that was said by Mentor.

But, at length, awaking as from a dream, "Mentor," said he, "I am resolved to follow you, but I have not yet taken leave of Eucharis; and I would rather perish than abandon her with ingratitude. Stay only till I see her once more; stay only till I bid her farewell for ever. Let me tell her, that the gods, jealous of my felicity, compel me to depart; but that they shall sooner put a period to my life than blot her from my remembrance. O my father! grant me this last, this most reasonable, request; or destroy me this moment, and let me die at your feet. I have no desire to continue in this island, nor will I

give up my heart to love ; it is, indeed, a stranger to the passion ; for all that I feel for Eucharis amounts but to friendship and gratitude. I desire only to bid her farewell, and I will then follow you without a moment's delay."

"My son," replied Mentor, "my pity for you is more than I can express: your passion is so violent, that you are not sensible it possesses you; you imagine yourself to be in a state of tranquillity, even while you are adjuring me to take away your life: you declare that you are not under the influence of love, while you feel yourself unable to quit the object of your passion, while you see and hear her only, and are blind and deaf to all beside: so the wretch, whom a fever has rendered delirious, tells you he is not sick. Your understanding is blinded by desire; you are ready to renounce Penelope, who expects you in Ithaca, and Ulysses, whom you shall certainly see again at your return, and to whose throne you are to succeed: you would give up all the glory which the gods have promised, and confirmed by the miracles which they have wrought in your behalf, to live with Eucharis in obscurity and disgrace; and yet you pretend that your attachment to her is not the effect of love. What is it but love that troubles you? what but love has made you weary of life? and what else produced the transport that betrayed your secret to Calypso? I do not accuse you of insincerity, but I pity your delusion. Fly, fly, O Telemachus! for love is conquered only by flight: against such an enemy, true courage consists in fear and retreat; in retreat without deliberation, and without looking back. You cannot have forgotten the tender anxieties you have cost me from your earliest infancy, nor the dangers which my counsel has enabled you to avoid: why, then, will you distrust me now? Believe me, or

let me leave you to your fate. You know not the anguish that my heart has felt to see you rush forward in the path of destruction; you know not what I secretly suffered when I did not dare to speak to you: your mother felt not a severer pang at your birth. I was silent; and suppressed even my sighs, in the fond hope that you would at length return to me without admonition or reproof. O my son! restore to me that which is dearer than life; give me thyself, and be once more mine and thy own. If reason shall at length prevail over passion, I shall live, and my life shall be happy; but if, in the contest with passion, reason shall give way, my happiness is at an end, and I can live no longer."

During this discourse Mentor continued to advance towards the sea; and Telemachus, who had not yet sufficient resolution to have followed him, was yet so far influenced as to suffer himself to be led forward without resistance. Minerva, in this crisis of his fate, still concealed under the form of Mentor, covered him invisibly with her shield, and diffused round him the divine radiance of uncreated light: its influence was immediate and irresistible; and Telemachus was conscious to a strength of mind, which, since he came into the island of Calypso, he had never felt. They came at length to the sea-shore, which in that place was steep and rocky; it projected in a cliff, which was broken by the foaming surge below, and which, from the top, commanded an extensive prospect of the country: from this promontory they looked to see whether the ship, which had been built by Mentor, was still in the place where they had left it; and they beheld a scene which, to Mentor at least, was extremely mortifying and distressful.

Love, who was conscious that his shafts could make no impression upon Mentor, now saw him carry off

Telemachus, with new pangs of disappointed malignity: he wept with rage and vexation; and went in search of Calypso, who was wandering about in the most gloomy recesses of the forest. The moment she saw him a deep sigh escaped her, and she felt every wound in her bosom begin to bleed afresh. "Art thou a goddess?" said the disdainful boy; "and dost thou suffer thyself to be defied by a feeble mortal, who is captive in thy dominions? Why is he suffered to depart with impunity?" "O fatal power!" replied Calypso, "let me no more listen to thy dangerous counsel, which has already seduced me from a state of perfect and delicious tranquillity, and plunged me in an abyss of misery, where thought itself can find no bottom. All counsel is, indeed, too late: I have sworn by the waters of the Styx, that I will not detain him; and this awful oath, Jupiter himself, the father of the gods, omnipotent and eternal, does not dare to violate. Depart then, Telemachus, from this island! Depart thou also, pernicious boy! for my misfortunes are derived rather from thee than from him!"

Love, drying up his tears, replied, with a smile of derision and disdain, "And this oath has left you without an expedient? Leave the matter then to my management. As you have sworn to let Telemachus depart, take no measures to detain him; but neither I nor your nymphs are bound by your oath. I will secretly incite them to burn the vessel that Mentor has so hastily built, and his diligence to circumvent us shall be ineffectual; he also shall be circumvented in his turn, and find himself unexpectedly deprived of all means to rescue Telemachus from your power."

The voice of Love thus soothed the despair of Calypso, as the breath of the Zephyr, upon the margin of a stream, refreshes the languid flock which are

fainting in the burning heat of the summer's sun: the sweet influence of hope and joy was again felt in her breast; her countenance became serene, and her eye soft and placid; the glooms of care were dissipated for a moment: she stopped, she smiled; and she repaid the flattery of the wanton boy with caresses, which prepared new anguish for her heart.

Cupid, pleased with his success upon Calypso, went to try his influence upon her nymphs; they were scattered about upon the mountains, like a flock of sheep, which, pursued by some hungry wolf, had fled far from the shepherd. Having soon got them together, "Telemachus," says he, "is still in your hands; but if a moment is lost he will escape you: make haste, then, and set fire to the vessel which the temerity of Mentor has constructed to carry him off." Torches were now lighted in a moment; they rushed towards the sea-shore, with the cries and gestures of frantic Bacchanals, their hair dishevelled, and their limbs trembling; the flames spread; the whole vessel was soon in a blaze; and the smoke, intermixed with sheets of fire, rose in a cloudy volume to the sky.

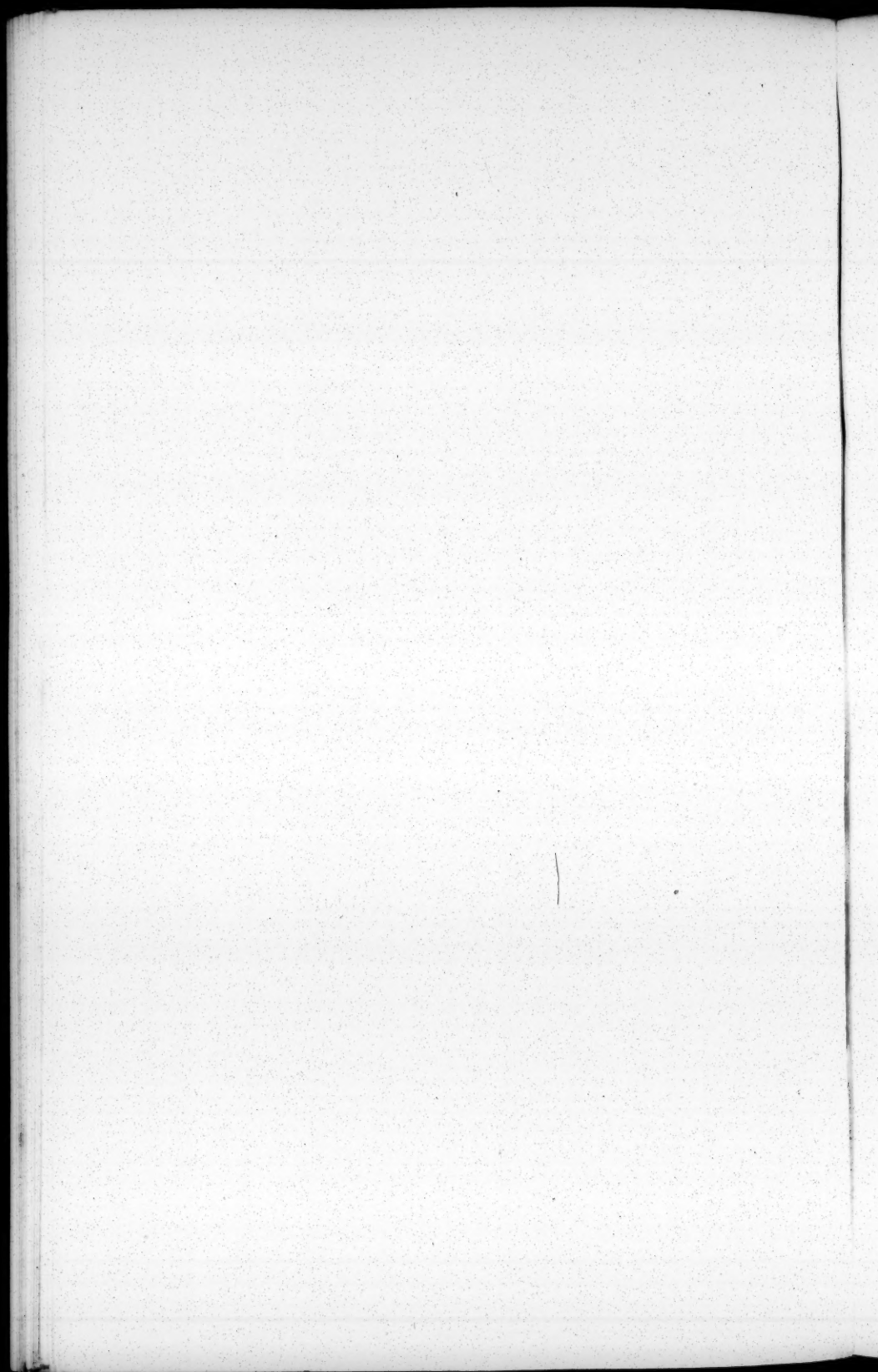
Telemachus and Mentor saw the flames, and heard the cries of the nymphs, from the top of the rock. Telemachus was secretly inclined to rejoice at what had happened; the health of his mind was not yet perfectly restored; and Mentor remarked, that his passion was like a fire not totally extinguished, which, from time to time, gleams from the embers, and frequently throws out sparks with a sudden and unexpected vigour. "Now," says Telemachus, "our retreat is cut off, and our escape from this island is impossible!" Mentor, who perceived that he was relapsing into all his follies, knew that not a moment was to be lost: he saw a vessel lying at anchor at a distance, which did not approach the shore, because

it was well known to all pilots that the island of Calypso was inaccessible: this wise guardian of unexperienced youth, therefore, suddenly pushed Telemachus from the top of the rock into the sea, and instantly leaped after him. Telemachus, who was at first stunned by the fall, drank of the briny wave, and became the sport of the surge: but, at length, recovering from his astonishment, and seeing Mentor, who stretched out his hand to assist him in swimming, he thought only how to leave the island at a distance.

The nymphs, who before imagined that they had secured their captives, uttered a dreadful cry when they saw them escape; Calypso, again overwhelmed with despair, retired to her grotto, which she filled with unavailing complaints; and Love, who saw his triumph suddenly changed into a defeat, sprung up into the air, and, spreading his wings, took his flight to the groves of Idalia, where he was expected by Venus: the boy, still more cruel than his mother, consoled himself for his disappointment, by laughing, with her, at the mischief they had done.

Telemachus felt, with pleasure, that his fortitude and his love of virtue revived as his distance from the fatal island of Calypso increased. "I now," said he to Mentor, "experience what you have told me; but what, if I had not experienced, I could never have believed; vice can only be conquered by flight. My father, how dear a testimony have the gods given me of their love, by granting me the guidance and protection of thy wisdom! I deserve, indeed, to be deprived of both; I deserve to be abandoned to my own folly. I now fear neither seas nor winds; I apprehend danger only from my passions: Love alone is more to be dreaded than all the calamities of shipwreck."

END OF BOOK SEVENTH.



TELEMACHUS.

BOOK EIGHTH.

C O N T E N T S.

The vessel appears to be a Tyrian, commanded by Adoam the brother of Narbal, by whom the adventurers are kindly received. Adoam recollects Telemachus, and relates the tragical death of Pygmalion and Astarbe, and the accession of Baleazar, whom the tyrant his father had disgraced at her instigation. During a banquet, which he prepares for his guests, Achitoas entertains them with music, which brings the Tritons, the Nereids, and other divinities of the sea, in crowds round the vessel: Mentor taking up a lyre, plays much better than Achitoas. Adoam relates the wonders of Betica: he describes the soft temperament of the air, and the beauties of the country, where the utmost simplicity of manners secures to the people uninterrupted tranquillity.

TELEMACHUS.

BOOK EIGHTH.

THE vessel which lay at anchor, and which Telemachus and Mentor were approaching, was of Phenicia, and bound to Epirus. The Phenicians who were on board had seen Telemachus in his voyage from Egypt ; but he could not be sufficiently distinguished to be known while he was swimming in the sea. When Mentor was near enough the vessel to be heard, he raised his head above the water, and called out with a loud voice, " Phenicians ! you who succour alike the distressed of all nations, refuse not your assistance to two strangers, whose life depends upon your humanity : if you have any reverence for the gods take us on board, and we will accompany you whithersoever you are bound." The commander of the vessel immediately answered, " We will receive you with joy : it is not necessary that you should be known to us ; it suffices that you are men, and in distress." He gave orders accordingly, and they were taken into the ship.

When they first came aboard, they were so exhausted and out of breath, that they could neither speak nor move ; for they had been swimming a long time, and had struggled hard with the billows. They recovered, however, by degrees, and had change of apparel brought them ; their own being heavy with

the water it had imbibed, which ran off from all parts. As soon as they were able to speak, the Phœnicians gathered round them, and were impatient to hear their adventures: "How," said the commander, "did you get into that island from whence you came hither? It is in the possession of a goddess who suffers no man to enter it; and, indeed, it is surrounded by rocks, which are always beaten with so dreadful a surge, that it can scarce be approached without certain shipwreck." Mentor replied, "We were driven on shore by a storm: we are Greeks from Ithaca, an island not far from Epirus, whither you are bound; and if you should not touch there, which, however, is in your course, we shall be satisfied to be put on shore at your port; for we shall find friends at Epirus who will procure us a passage over to Ithaca; and we shall still think ourselves indebted to your humanity, for the happiness of being again restored to all that is dear to us in the world."

Telemachus remained silent, and left Mentor to answer for them both; the faults which he had committed in the island of Calypso having greatly increased his prudence: he was now diffident of himself; and so conscious how much he always stood in need of the direction of superior wisdom, that, when he had no opportunity of asking Mentor's advice, he watched his countenance, and endeavoured to discover his sentiments in his looks.

The Phœnician commander, observing the silence of Telemachus, looked earnestly at him, and thought he remembered to have seen him before; but not being able to recollect any particulars, "Permit me," said he, "to ask, if you have not some remembrance of having seen me before: for I think this is not the first time I have seen you; your countenance is not unknown to me, it struck me at the first glance, but

I cannot recollect where we have met: perhaps, my memory may be assisted by your's." Telemachus immediately replied, with a mixture of surprise and pleasure, "I have felt, at the sight of you, exactly what you have felt at the sight of me: I well remember to have seen you, but I cannot recollect whether in Egypt or at Tyre." The Phenician, at the mention of Egypt and Tyre, like a man who, waking in the morning, has brought back, by degrees, and as it were from a remote distance, the evanescent images of a dream which had fled with the shadows of the night, suddenly cried out, "Thou art Telemachus, with whom Narbal contracted a friendship when we were returning from Egypt! I am his brother, of whom you have, doubtless, heard him often speak: I left you with him when we arrived at Tyre, being myself obliged to make a voyage to Bœtica, that celebrated country, near the Pillars of Hercules, on the remotest confines of the deep. Having, therefore, but just seen you, it is not strange that I did not perfectly recollect you at first sight."

"I perceive," said Telemachus, "that you are Adoam: I had no opportunity of a personal acquaintance with you, but I have heard much of you from Narbal. How should I rejoice to hear of him from you! for, to me, his memory will be for ever dear. Is he still at Tyre? has he suffered nothing from the suspicion and cruelty of Pygmalion?"

"Telemachus," said Adoam, interrupting him, "Fortune has now given you in charge to a man who will, to the utmost of his abilities, deserve the trust: I will put you on shore at Ithaca before I proceed to Epirus; and you shall not find less friendship in the brother of Narbal than in Narbal himself." Having looked aloft while he was speaking, he observed that the wind, for which he had waited, began to

blow; he, therefore, gave orders instantly to weigh anchor; the sails were spread to the breeze, and the oars divided the flood.

Adoam then took Telemachus and Mentor apart. "I will now," said he to Telemachus, "gratify your curiosity. The tyranny of Pygmalion is at an end; from that scourge the righteous gods have delivered the earth! As he dared to trust no man, so no man dared to trust him: the good were content to sigh in secret, and to hide themselves from his cruelty, without attempting any thing against him; the wicked thought there was no way of securing their own lives but by putting an end to his. There was not a man in Tyre who was not in perpetual danger of alarming his suspicion; and to this danger his guards themselves were more exposed than others. As his life was in their hands, he feared them in proportion to their power; and he sacrificed them to his safety upon the slightest mistrust: thus, his very search of security rendered the finding it impossible. Those in whose hands he had deposited his life were themselves in perpetual danger by his suspicion; and the only expedient to deliver themselves from this dreadful situation was to anticipate the effects of his suspicion by his death. The first, however, who took a resolution to destroy him, was the impious Astarte, whom you have heard so often mentioned already. She was passionately enamoured of a young Tyrian, who had great possessions, and whose name was Joazar; and had conceived a design of placing him upon the throne. To facilitate the execution of this project, she persuaded the king that Phadael, the eldest of his two sons, being impatient to succeed him, had conspired against his life; she suborned witnesses to support the charge, and the unhappy tyrant caused Phadael to be put to death. Balazar, his second

son, was sent to Samos, under the pretence of learning the manners and sciences of Greece ; but, in reality, because Astarbe had persuaded the king that it was necessary to send him away, lest he should associate himself with the malecontents. The ship, in which he was embarked, had scarce quitted the port when those who had been appointed to navigate her, having been corrupted by the perfidious inhumanity of Astarbe, contrived to make shipwreck of the vessel in the night ; and having thrown the young prince into the sea, they preserved themselves by swimming to some foreign barks that waited for them at a convenient distance.

In the mean time, the amours of Astarbe were secrets to none but Pygmalion, who fondly imagined himself to be the only object of her affection : he, who heard even the whisper of the breeze with distrust and dread, relied on this abandoned woman with a blind and implicit confidence. At the time, however, when love rendered him the dupe of her artifices, he was incited, by avarice, to find some pretence for putting Joazar, her favourite, to death, that he might seize upon his riches.

But, while suspicion, love, and avarice, were thus sharing the heart of Pygmalion, Astarbe was contriving his immediate destruction. She thought it possible that he might have discovered something of her connexion with Joazar, and, if not, she knew that avarice alone would furnish him with a sufficient motive to cut him off : she concluded, therefore, that not a moment was to be lost. She saw that all the principal officers of the court were ready to dip their hands in his blood, and she heard of some new conspiracy every day ; yet there was none whom she could make the confidants of her design, without putting her own life in their power ; and therefore she

determined to destroy Pygmalion by poison, and to administer it herself.

It was his general practice to eat with her in private; and he always dressed his food himself, not daring to trust any hand but his own. While he was thus employed, he used to lock himself up in the most retired part of his palace, the better to conceal his fears, and elude observation. He did not dare to enjoy any of the pleasures of the table, nor even to taste any thing which had not been prepared wholly by himself; he was thus precluded from the use, not only of delicacies and refinements in cookery, but of wine, bread, salt, oil, milk, and all other ordinary food: he lived entirely upon fruit, which he gathered himself from his garden, or such roots and herbs as he sowed and dressed with his own hands; he drank no liquor but the water which he drew from a fountain that was inclosed in a part of the palace, of which he always kept the key; and, notwithstanding his confidence in Astarbe, he did not, in this particular, lay aside his precaution even with respect to her: he made her eat and drink of every thing that furnished out their repast before he tasted it himself, that he might be sure not to be poisoned without her, and that she might have no hope of surviving him. She contrived, however, to render this precaution ineffectual; for she took a counter-poison, which she had obtained of an old woman yet more wicked than herself, whom, upon this occasion, she made no scruple to trust, as she was already the confidante of her amours. As she was thus secured against danger, in poisoning the king with food of which she was herself to partake, she accomplished her purpose in the following manner.

At the moment when they were sitting down to their repast, the old woman made a noise at one of

the doors of the apartment; the king, always under the terrors of assassination, was greatly alarmed, and ran in haste to the door, to see that it was secured: the old woman, having performed her part, withdrew; and the king stood torpid in suspense, not knowing what to think of the noise he had heard, nor daring to resolve his doubts by opening the door. Astarbe encouraged him, caressed him, and pressed him to eat, having thrown poison into his golden cup while he ran to the door upon the alarm. Pygmalion, with his usual precaution, gave the cup first into her hand; and she drank without fear, confiding in the antidote she had taken: Pygmalion then drank himself; and in a short time afterwards sunk down in a state of total insensibility. Astarbe, who knew that he was capable of stabbing her to the heart upon the slightest suspicion, and that he might recover from this fit while he had yet strength to do it, immediately rent her clothes, tore her hair, and burst into clamorous lamentations: she took the dying king in her arms, pressed him to her bosom, and shed over him a flood of tears, which she had always at command; but when she saw that his strength was just exhausted, and the last agony coming on, she dropped the mask, and, to prevent a possibility of his recovery, threw herself upon him, and smothered him: she then took the royal signet from his finger, and the diadem from his head, and presented them both to Joazar, whom she called in for that purpose. She imagined that all her partizans would readily concur in the gratification of her passion; and that her lover would not fail to be proclaimed king: but those who had paid their court to her with the greatest assiduity were base and mercenary wretches, who were incapable of a sincere affection; and who, besides, being destitute of courage, were deterred from sup-

porting Astarbe by the fear of her enemies: her own pride, dissimulation, and cruelty, were yet more formidable; and every one wished that she might perish, as a pledge of his own security. In the mean time, the palace was in the utmost confusion: nothing was heard but a repetition of the words, "The king is dead!" Some stood terrified and irresolute; others ran to arms; every one rejoiced at the event, but every one apprehended the consequences. The news presently circulated, from mouth to mouth, through the whole city; where there was not so much as a single person that regretted the death of the king, which was an universal deliverance and consolation.

Narbal, struck with an event so sudden and awful, compassionated the misfortunes of Pygmalion, though he could not but detest his vices: he regretted, like an honest man, his having betrayed himself to destruction by an unlimited and undeserved confidence in Astarbe; and chosen rather to be a tyrant, disclaimed by nature, and abhorred by mankind, than to fulfil the duties of a sovereign, and become the father of his people. He was also attentive to the interests of the state, and made haste to assemble the friends of his country to oppose the measures of Astarbe; under whose influence there was the greatest reason to apprehend a reign yet more oppressive than that of Pygmalion himself.

Narbal knew that Balaazar was not drowned when he was thrown into the sea; though the wretches, who assured Astarbe of his death, thought otherwise: he saved himself, under favour of the night, by swimming; and some Cretan merchants, touched with compassion, took him into their vessel. Having no reason to doubt but that his destruction was intended, and being equally afraid of the cruel jealousy of Pygmalion, and the fatal artifices of Astarbe, he did not

dare to return into his father's dominions, but wandered about on the coast of Syria, where he had been left by the Cretans who took him up, and gained a scanty subsistence by tending a flock of sheep: at length, however, he found means to make Narbal acquainted with his situation; not doubting but that he might safely trust his secret and his life with a man whose virtue had been so often tried. Narbal, though he had been ill-treated by the father, did not look with less tenderness on the son; nor was he less attentive to his interests, in which, however, his principal view was to prevent his undertaking any thing inconsistent with the duty he still owed to his father; and therefore he exerted all his influence to reconcile him to his ill fortune.

Baleazar had requested Narbal to send him a ring as a token, whenever it should be proper for him to repair to Tyre; but Narbal did not think it prudent, during the life of Pygmalion, as it would have been attended with the utmost danger to them both; the tyrant's inquisitive circumspection being such, as no subtilty or diligence could elude: but, as soon as the fate he merited had overtaken him, Narbal sent the ring to Baleazar. Baleazar set out immediately, and arrived at the gates of Tyre, while the whole city was in the utmost trouble and perplexity to know who should succeed to the throne: he was at once known and acknowledged, as well by the principal Tyrians as by the people; they loved him, not for the sake of his father, who was the object of universal detestation, but for his own amiable and gracious disposition; and even his misfortunes now threw a kind of splendour round him, which showed his good qualities to the greatest advantage, and produced a tender interest in his favour.

Narbal assembled the chiefs of the people, the elders

of the council, and the priests of the great goddess of Phenicia. They saluted Baleazar as their king; and he was immediately proclaimed by the heralds, amidst the acclamations of the people. The shouts were heard by Astarbe in one of the innermost recesses of the palace, where she had shut herself up with Joazar, her effeminate and infamous favourite: she was abandoned by all the sycophants and parasites, the corrupt prostitutes of power, who had attached themselves to her during the life of Pygmalion; for the wicked fear the wicked; they know them to be unworthy of confidence, and, therefore, do not wish they should be invested with power. Men of corrupt principles know how much others of the same character abuse authority, and to what excess they carry oppression; they wish rather to have the good set over them: for though they cannot hope for reward, they know they shall not suffer injury. Astarbe, therefore, was deserted by all but a few wretches, who had so far involved themselves in her guilt, that, whatever party they should espouse, they could not hope to escape punishment.

The palace was soon forced; Guilt, naturally irresolute and timid, made little resistance, and the criminals endeavoured to save themselves by flight. Astarbe attempted to make her escape, disguised like a slave: but she was detected and seized by a soldier, who knew her; and it was with great difficulty that the people were prevented from tearing her to pieces: they had already thrown her down, and were dragging her along the pavement when Narbal rescued her out of their hands. She then entreated that she might speak to Baleazar, whom she hoped to influence by her beauty, and to impose upon, by pretending that she could make important discoveries. Baleazar could not refuse to hear her; and she ap-

proached him with an expression of sweetness and modesty in her countenance which gave new power to her beauty, and might have softened Rage itself into pity and complacency. She addressed him with the most delicate and insinuating flattery; she conjured him, by the ashes of his father, to take pity upon her, whom he had so tenderly loved; she invoked the gods, as if she had paid them the homage of sincere adoration; she shed a flood of tears, and prostrating herself on the ground before the young king, she passionately embraced his knees. But as soon as she imagined these arts had gained an influence over him, she neglected nothing to render him suspicious of the most faithful and affectionate of his servants: she accused Narbal of having entered into a conspiracy against Pygmalion; and of intrigues to procure himself to be chosen king instead of Baleazar, whom, she insinuated, he had also intended to poison. In the same manner she calumniated every other person whom she knew to be a friend to virtue; and hoped to find Baleazar susceptible of the same distrust and suspicion as his father: but the young prince, discerning and disdainful both her subtilty and her malice, suddenly interrupted her, by calling in his guards: she was immediately carried to prison, and a proper number of persons, distinguished for their experience and their wisdom, were appointed to inquire into her conduct.

They discovered, with horror, that she had first poisoned, and then smothered, Pygmalion; and that her whole life had been one uninterrupted series of the most enormous crimes: she was, therefore, judged worthy of the severest punishment which the laws of Phenicia could inflict, and condemned to be burnt by a slow fire. But, as soon as she found that her crimes were known, and her judges inexorable, she

gave way to all the furies that had taken possession of her soul; and she immediately swallowed poison, which she had taken care to conceal about her, as the means of a speedy death, if she should be condemned to suffer lingering torments. Those who were about her soon perceived that she suffered intolerable pain, and offered such relief as was in their power; but, without giving any answer, she made signs that she would receive no assistance: they then spoke to her of the righteous gods, whose anger she had provoked; but, instead of expressing contrition or remorse, she looked upward with a mixture of despite and arrogance, as if she abhorred their attributes, and defied their vengeance.

The last agony now came on, and her dying aspect expressed only impiety and rage: of that beauty, which had been fatal to so many, no remains were now left; every grace was vanished; her eyes, upon which the hand of Death was already heavy, were turned hastily on every side, with a wild and unmeaning ferocity; her lips were convulsed, her mouth open, and her whole countenance distorted; a livid paleness succeeded, and her body became cold: yet sometimes she started, as it were, back to life; but it was only to express the pang that roused her by shrieks and groans. At length, however, she expired, leaving those that stood round her in a state of inexpressible confusion and horror. Her guilty soul, without doubt, descended to those mournful regions where the unrelenting daughters of Danaus are perpetually employed in filling vessels that will not hold water; where Ixion for ever turns his wheel; and Tantalus in vain endeavours to slake his everlasting thirst with the water that eludes his lips; where Sisyphus, with unavailing labour, rolls up the stone, which eternally falls back; and where Tityus feels

the vulture incessantly prey upon his heart, which as fast as it is devoured is renewed.

Baleazar, having expressed his gratitude to the gods for his deliverance from this monster by innumerable sacrifices, began his reign, by a conduct altogether different from that of Pygmalion. He applies himself, with great diligence, to revive commerce, which had long languished by a gradual decline: in matters of great importance he takes the advice of Narbal, yet does not submit implicitly to his direction; in every instance he makes the administration of government his own act, and takes cognizance of all things with his own eye: he hears every one's opinion, and then determines according to his own; he is, consequently, the idol of his people; and by possessing their affections, he is master of more wealth than the cruel avarice of his father could ever hoard; for there is not a man in his dominions that would not freely part with his whole property, if, upon a pressing necessity, he should require it of him: what he leaves his people, therefore, is more effectually his own than it would be if he took it away. All precautions for the security of his person are unnecessary; for he is continually surrounded by an impregnable defence, the affection of the public: there is not a subject in his kingdom who does not dread the loss of his prince as a calamity to himself; and who would not interpose between him and danger at the hazard of his life. He is happy, and all his people are happy with him; he is afraid of requiring too much of them, and they are afraid of offering him too little: his moderation leaves them in affluence, but this affluence renders them neither intractable or insolent; for they are habitually industrious, addicted to commerce, and inflexible in supporting the ancient purity of their laws. Phenicia has

now reached the summit of greatness and of glory, and owes all her prosperity to her young king!

Narbal is his minister, the instrument of his virtue, and of his wisdom. O Telemachus! if he was now to see you, with what joy would he load you with presents, and send you back with magnificence to your country! How would he have rejoiced to have placed the son of Ulysses upon the throne of Ithaca, to diffuse the same happiness through that island which Baleazar dispenses at Tyre! And how happy am I to render you this service in his stead!"

Telemachus, who had listened with great pleasure to the relation of these events, and was yet more sensibly touched with the tender and zealous friendship with which Adoam had received him in his misfortunes, replied only by clasping him to his breast in a transport of gratitude, affection, and esteem. Adoam then inquired how he came on shore at the Island of Calypso: and Telemachus, in his turn, gave him the history of his departure from Tyre, of his passage to the Isle of Cyprus, of the manner of his finding Mentor, of their voyage to Crete, of the public games for the election of a king after the flight of Idomeneus, of the resentment of Venus, of their shipwreck, of the pleasure with which Calypso received them, of her becoming jealous of Eucharis, and of his being thrown into the sea by Mentor upon his perceiving a Phenician vessel at some distance from the coast.

Adoam then ordered a magnificent entertainment; and, as a farther testimony of his joy, he improved it with all the pleasures of which his situation would admit. During the repast, which was served by young Phenicians, dressed in white garments, and crowned with flowers, the place was perfumed by burning the most odoriferous gums of the East: they were entertained with the sound of the flute, by

musicians, to whom the rowers had resigned their seats; and this melody was, from time to time, interrupted by Achitoas, who accompanied his lyre with his voice, in strains which were worthy to be heard at the table of the gods, and to which even Apollo might have listened with delight. The Tritons, Nereids, and all the deities who rule the waters in subordination to the father of the deep, and even all the monsters of those hoary regions, unknown to man, quitted the watery grottos of the abyss, and swam in crowds round the vessel to enjoy the harmony. A band of Phenician youths, of exquisite beauty, clothed in fine linen whiter than snow, entertained them a long time with dancing, in the manner of their country, afterwards with the dances of Egypt, and at last with those of Greece. At proper intervals, the shrill voice of the trumpet interposed, and the waves resounded to the distant shores. The silence of the night, the calmness of the sea, the lambent radiance of the moon which trembled on the surface of the waves, and the deep azure of the sky spangled with a thousand stars, concurred to heighten the beauty of the scene.

Telemachus, who was remarkable for a quick and lively sensibility, tasted all these pleasures with a high relish; yet he did not dare to give his heart up to their influence: since he had experienced in the island of Calypso, to his great confusion and disgrace, how easily a young mind is inflamed, he regarded all pleasures, however innocent, with distrust and dread; and watched the looks of Mentor, to discover what he thought of these.

Mentor was pleased with his embarrassment, but without seeming to discover it. At length, however, touched with his self-denial, he said, with a smile, "I know of what you are afraid, and your fear

does you honour; do not, however, let it carry you too far; it is not possible to wish you the enjoyment of pleasure more earnestly than I wish it you, provided it is pleasure that neither inflames the passions, nor effeminates the character: your pleasures must be such as unbend and refresh the mind, such as leave you complete master of yourself; not such as subdue you to their power. Those that I wish you do not inflame the soul with a brutal fury, but sooth it, by a sweet and gentle influence, to a pure and peaceful enjoyment. You have endured toil and danger; and relaxation and solace are now necessary: accept, then, with gratitude to Adoam, the pleasures that he now offers you; enjoy them, my dear Telemachus, enjoy them without fear or restraint. There is neither austerity nor affectation in Wisdom, who is, indeed, the parent of delight; for she alone can render it pure and permanent: she alone has the secret of intermixing sports and merriment with serious thought and important labour; by labour she gives poignancy to pleasure, and by pleasure she restores vigour to labour: Wisdom blushes not to be merry, when she sees a fit occasion for mirth."

Mentor, as he pronounced these words, took up a lyre, which he touched with so much skill, that Achitoas, struck with surprise and jealousy, suffered his own instrument to drop from his hand; his eyes sparkled, his countenance changed colour, and his anguish and confusion would have been remarked by all present, if their attention had not been wholly engrossed by the music of Mentor; they were afraid even to breathe, lest they should mingle any other sound with his harmony, and lose some strain of his enchanting song. Their enjoyment would, indeed, have been perfect, if they had not feared it would end too soon; for the voice of Mentor, though it had no

effeminate softness, was capable of all the varieties of modulation; it was equally melodious and strong; and had an expression perfectly adapted to the sentiment, even in the minutest particular.

He first sung the praises of Jupiter, the father and the sovereign of gods and men, who shakes the universe with a nod. He then represented, under the figure of Minerva issuing from his head, that Wisdom, which, proceeding from himself, as its only and eternal source, is diffused, in boundless emanation, to irradiate such created minds as are open to receive it. These truths he sung in such a strain of unaffected piety, and with such a sense of their sublimity and importance, that his audience imagined themselves transported to the summit of Olympus, and placed in the presence of Jupiter, whose eye is more piercing than his thunder. He then sung the fate of Narcissus, who, becoming enamoured of his own beauty, at which he gazed incessantly from the brink of a fountain that reflected it, pined away with ineffectual desire, and was changed into a flower that bears his name. And he last celebrated the untimely death of the beautiful Adonis, who perished by the tusks of a boar, and whom Venus, unable to revive, lamented with unavailing grief.

The passions of the audience corresponded with the subject of the song: they melted silently into tears, and felt an inexpressible delight in their grief. When the music was at an end, the Phenicians looked round upon each other with astonishment and admiration: one said, "This is certainly Orpheus; and these are the strains by which he tamed the wild beasts of the desert, and gave motion to trees and rocks: it was thus that he enchanted Cerberus, suspended the torments of Ixion and the Danaids, and touched with pity the inexorable breast of Pluto, who permitted

him to lead back the fair Eurydice from his dominions." Another said it was Linus, the son of Apollo: and a third, that it was Apollo himself. Even Telemachus was little less surprised than the rest; for he did not know that Mentor had been so excellent a proficient in music. Achitoas, who had now sufficiently recollected himself to conceal his jealousy, began an encomium upon Mentor; but he blushed as he spoke, and found himself unable to proceed. Mentor, who perceived his confusion, was desirous to hide it from others; and, seeing he could not go on, he began to speak, that he might appear to interrupt him; he also endeavoured to console him, by giving him the praise that was due to his merit. Achitoas, however, could not be consoled; for he felt that Mentor surpassed him yet more in generosity than skill.

In the mean time, Telemachus addressed himself to Adoam: "I remember," said he, "that you mentioned a voyage you made to Betica, since we returned together from Egypt: Betica is a country concerning which many wonders are related, which it is difficult to believe; tell me, therefore, whether they are true." "I shall be glad," said Adoam, "to describe that country to you; for it is well worthy of your curiosity, and is yet more extraordinary than Fame has reported it.

"The river Betis flows through a fertile country, where the air is always temperate, and the sky serene. This river, which gives name to the country, falls into the ocean near the Pillars of Hercules, not far from the place where the sea heretofore, breaking its bounds, separated the country of Tarsis from the vast continent of Africa. This region seems to have preserved all the felicity of the golden age. In the winter the freezing breath of the north is never felt,

and the season is, therefore, mild; but, in summer, there are always refreshing gales from the west, which blow about the middle of the day, and in this season, therefore, the heat is never intense; so that spring and autumn, espoused as it were to each other, walk hand in hand through the year. The vallies and the plains yield annually a double harvest; the hedges consist of laurels, pomegranates, jasinines, and other trees, that are not only always green, but in flower; the mountains are covered with flocks, whose wool, for its superior fineness, is sought by all nations. This beautiful country contains also many mines of gold and silver; but the inhabitants, happy in their simplicity, disdain to count silver and gold among their riches; and value that only which contributes to supply the real and natural wants of mankind.

“When we first traded with these people, we found gold and silver used for ploughshares, and, in general, employed promiscuously with iron. As they carried on no foreign trade, they had no need of money; they were almost all either shepherds or husbandmen; for as they suffered no arts to be exercised among them but such as tended immediately to answer the necessities of life, the number of artificers was, consequently, small: besides, the greater part, even of those that live by husbandry, or keeping of sheep, are skilful in the exercise of such arts as are necessary to manners so simple and frugal.

“The women are employed in spinning the wool, and manufacturing it into stuffs that are remarkably fine and white; they also make the bread, and dress the victuals, which costs them very little trouble, for they live chiefly upon fruits and milk, animal food being seldom eaten among them; of the skins of their sheep they make a light sort of covering for the legs and feet, with which they furnish their husbands and

children. The women also make the habitations, which are a kind of tents, covered either with waxed skins, or the bark of trees; they make and wash all the clothes of the family, and keep their houses in great neatness and order: their clothes, indeed, are easily made; for, in that temperate climate, they wear only a piece of fine white stuff, which is not formed to the shape of the body, but wrapped round it so as to fall in long plaits, and take what figure the wearer thinks fit.

“The men cultivate the ground, and manage their flocks; and the other arts which they practise are those only of forming wood and iron into necessary utensils; and of iron they make little use, except in instruments of tillage. All the arts that relate to architecture are useless to them; for they build no houses: “It shows too much regard to the earth,” say they, “to erect a building upon it which will last longer than ourselves; if we are defended from the weather, it is sufficient.” As to the other arts, which are so highly esteemed in Greece, in Egypt, and in all other nations that have admitted the innumerable wants of polished life, they hold them in the greatest detestation, as the invention of vanity and voluptuousness.

“When they are told of nations who have the art of erecting superb buildings, and of making splendid furniture of silver and gold stuffs, adorned with embroidery and jewels, exquisite perfumes, delicious meats, and instruments of music; they reply, that the people of such nations are extremely unhappy, to have employed so much ingenuity and labour to render themselves at once corrupt and wretched: these superfluities, say they, effeminate, intoxicate, and torment those who possess them; and tempt those who possess them not to acquire them by fraud and

violence. Can that superfluity be good, which tends only to make men evil? Are the people of these countries more healthy or robust than we are? do they live longer, or agree better with each other? do they enjoy more liberty, tranquillity, and cheerfulness? On the contrary, are they not jealous of each other? are not their hearts corroded with envy, and agitated by ambition, avarice, and terror? Are they not incapable of pleasures that are pure and simple? and is not this incapacity the unavoidable consequence of the innumerable artificial wants to which they are enslaved, and upon which they make all their happiness depend?

“Such,” said Adoam, “are the sentiments of this sagacious people, who have acquired wisdom only by the study of nature. They consider our refinements with abhorrence; and it must be confessed, that in their simplicity there is something not only amiable but great. They live in common, without any partition of lands. The head of every family is its king: this patriarchal monarch has a right to punish his children, or his grandchildren, if they are guilty of a fault; but he first takes the advice of his family: punishment, indeed, is very rare among them; for innocence of manners, sincerity of heart, and hatred of vice, seem to be the natural productions of the country. Astræa, who is said to have quitted the earth, and ascended to heaven, seems still to be hidden among these happy people: they have no need of judges, for every man submits to the jurisdiction of conscience. They possess all things in common; for the cattle produce milk, and the fields and orchards fruit and grain of every kind in such abundance, that a people so frugal and temperate have no need of property. They have no fixed place of abode; but when they have consumed the fruits, and ex-

hausted the pasturage of one part of the paradise which they inhabit, they remove their tents to another: they have, therefore, no opposition of interest, but are connected by a fraternal affection, which there is nothing to interrupt. This peace, this union, this liberty, they preserve, by rejecting superfluous wealth, and deceitful pleasure: they are all free, and they are all equal.

“Superior wisdom, the result either of long experience, or uncommon abilities, is the only mark of distinction among them; the sophistry of fraud, the cry of violence, the contention of the bar, and the tumult of battle, are never heard in this sacred region, which the gods have taken under their immediate protection: this soil has never been stained with human blood; and even that of a lamb has rarely been shed upon it. When the inhabitants are told of bloody battles, rapid conquests, and the subversion of empires, which happen in other countries, they stand aghast with astonishment: “What,” say they, “do not men die fast enough, without being destroyed by each other? Can any man be insensible of the brevity of life? and can he who knows it think life too long? Is it possible to suppose that mankind came into the world merely to propagate misery, and to harass and destroy one another? Neither can the inhabitants of Betica comprehend, how those who, by subjugating great empires obtain the name of conquerors, came to be so much the object of admiration. “To place happiness in the government of others,” say they, “is madness, since to govern well is a painful task; but a desire to govern others against their will is madness in a still greater degree: a wise man cannot, without violence to himself, submit to take upon him the government of a willing people, whom the gods have committed to his charge, or who

apply to him for guidance and protection: to govern people against their will is to become miserable, for the false honour of holding others in slavery. A conqueror is one whom the gods, provoked by the wickedness of mankind, send, in their wrath, upon the earth, to ravage kingdoms; to spread round them, in a vast circle, terror, misery, and despair: to destroy the brave, and enslave the free. Has not he, who is ambitious of glory, sufficient opportunities of acquiring it, by managing, with wisdom, what the gods have intrusted to his care? Can it be imagined, that praise is to be merited only by arrogance and injustice, by usurpation and tyranny? War should never be thought of but in the defence of liberty: happy is he who, not being the slave of another, is free from the frantic ambition of making another a slave to him! These conquerors, who are represented as encircled with glory, resemble rivers that have overflowed their banks, which appear majestic, indeed, but which desolate the countries they ought to fertilize."

After Adoam had given this description of Betica, Telemachus, who had listened to it with great delight, asked him several questions, which would not have been suggested by common curiosity. "Do the inhabitants of Betica," said he, "drink wine?" "They are so far from drinking wine," said Adoam, "that they make none; not because they are without grapes, for no country in the world produces them in greater plenty or perfection; but they content themselves with eating them as they do other fruit, and are afraid of wine as the corrupter of mankind: "Wine," they say, "is a species of poison, which produces madness; which does not kill men, indeed, but degrades them into brutes. Men may preserve their health and their vigour without wine;

but, with wine, not their health only, but their virtue is in danger."

Telemachus then inquired what laws were established in Betica relating to marriage. "No man," said Adoam, "is allowed to have more than one wife; and every man is obliged to keep his wife as long as she lives. In this country a man's reputation depends as much upon his fidelity to his wife, as a woman's reputation, in other countries, depends upon her fidelity to her husband. No people ever practised so scrupulous a decorum, or were so jealous of their chastity. Their women are beautiful, and have that sweet and tender sensibility which is more than beauty; but they borrow no advantages from art: there is all the simplicity of nature, both in their manners and their dress; and they take their share of the labours of the day. Their marriages are peaceable, fruitful, and undefiled: the husband and wife seem to be two bodies animated by one soul; the husband manages affairs without, and the wife within; she provides for his refreshment at his return, and seems to live only to please him; she gains his confidence; and as she charms him yet more by her virtue than her beauty, their happiness is such as death only can destroy. From this temperance, sobriety, and simplicity of manners, they derive longevity and health; and it is common to see among them men of an hundred, or an hundred and twenty, years old, who have all the cheerfulness and vigour that make life desirable.

"But how," said Telemachus, "do they escape the calamities of war? are they never invaded by other nations?" "Nature," says Adoam, "has separated them from other nations, by the sea on one side, and by mountains almost inaccessible on the other: besides, their virtue has impressed foreign

powers with reverence and awe. When any contest arises among the neighbouring states, they frequently make a common deposit of the territory in question in the hands of the Beticans, and appoint them arbitrators of the dispute. As these wise people are guilty of no violence, they are never mistrusted; and they laugh when they hear of kings who disagree about the boundaries of their country: "Are they afraid," say they, "that the earth should not have room for its inhabitants? There will always be much more land than can be cultivated; and while any remains unappropriated by cultivation, we should think it folly to defend even our own against those who would invade it. These people are, indeed, wholly free from pride, fraud, and ambition; they do no injury, they violate no compact, they covet no territory; their neighbours, therefore, having nothing to fear from them, nor any hope of making themselves feared by them, give them no disturbance. They would sooner abandon their country, or die upon the spot, than submit to a state of slavery; so that the same qualities that render them incapable of subjugating others, render it almost impossible for others to subjugate them. For these reasons, there is always a profound peace between them and their neighbours."

Adoam proceeded to give an account of the traffic which the Phenicians carried on in Betica: "The inhabitants of that happy country," said he, "were astonished, when they first saw the waves bring strangers from a distant region to their coast: they received us, however, with great benevolence, and gave us part of whatever they had, without asking or expecting a return. They suffered us to establish a colony on the island of Gadira, and offered us whatever should remain of their wool, after their

own necessities were supplied; sending us, at the same time, a considerable quantity of it as a present; for they have great pleasure in bestowing their superfluities upon strangers."

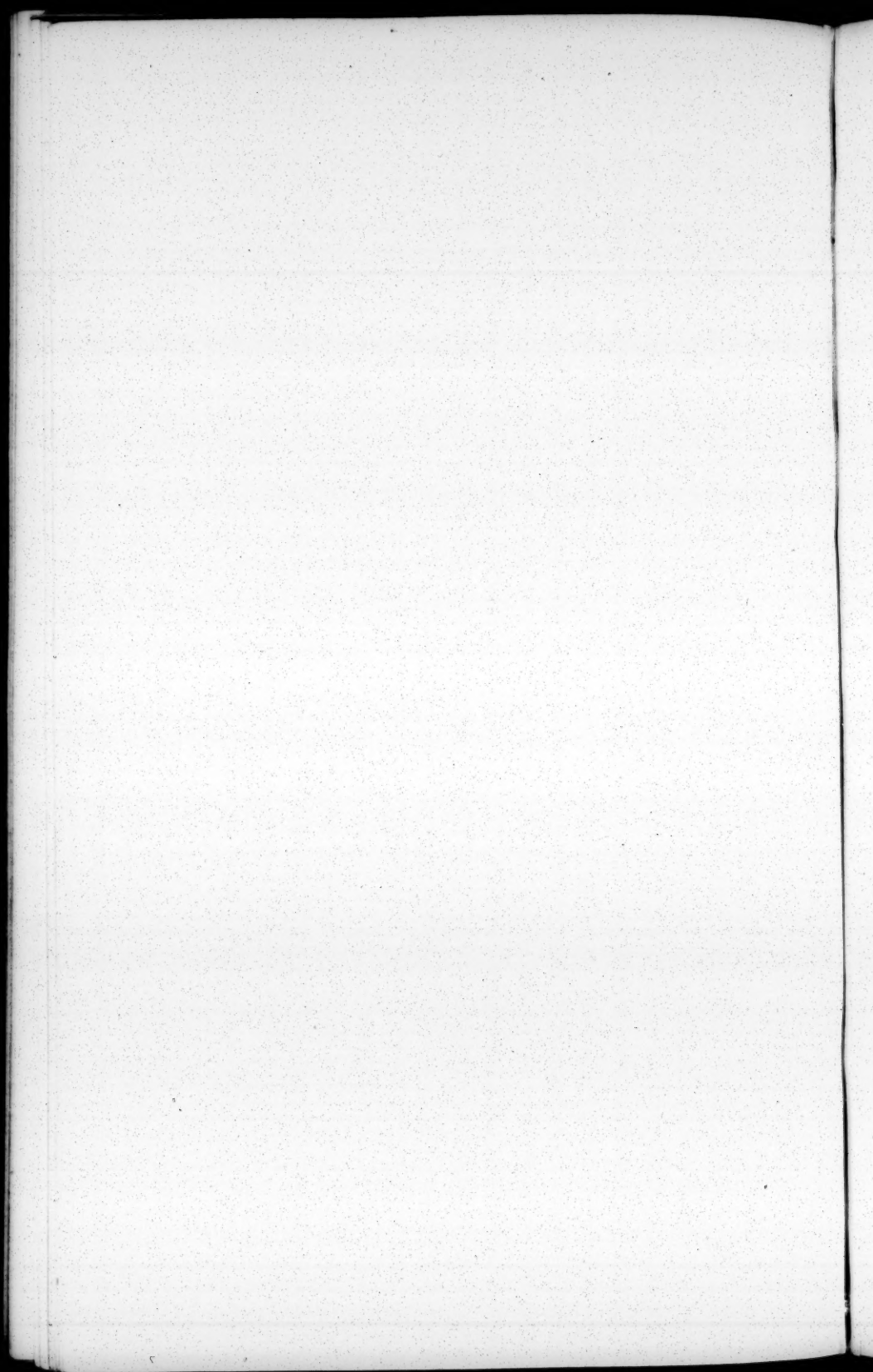
"As to their mines, they made no use of them; and, therefore, without reluctance, left them entirely to us. Men, they thought, were not over wise, who, with so much labour, searched the bowels of the earth for that which could give no true happiness, nor satisfy any natural want. They admonished us not to dig in the earth so deep: "Content yourselves," said they, "with ploughing it, and it will yield you real benefits in return; it will yield those things to which gold and silver owe all their value; for gold and silver are valuable only as a means of procuring the necessaries of life."

"We frequently offered to teach them navigation, and carry some of their youth with us into Phenicia; but they never would consent that their children should live as we do. "If our children were to go with you," said they, "their wants would be soon as numerous as yours: the nameless variety of things which you have made necessary would become necessary to them; they would be restless till these artificial wants were supplied; and they would renounce their virtue by the practice of dishonest arts to supply them: they would soon resemble a man of good limbs, and a sound constitution, who having, by long inactivity, forgot how to walk, is under the necessity of being carried like a cripple." As to navigation, they admire it as a curious art, but they believe it to be pernicious: "If these people," say they, "have the necessaries of life in their own country, what do they seek in ours? Will not those things which satisfy the wants of nature satisfy their

wants? Surely, they that defy the tempest, to gratify avarice or luxury, deserve shipwreck!"

Telemachus listened to this discourse of Adoam with unspeakable delight; and rejoiced that there was yet a people in the world who, by a perfect conformity to the law of nature, were so wise and so happy. "How different," said he, "are the manners of this nation from those which, in nations that have obtained the highest reputation for wisdom, are tainted throughout with vanity and ambition! To us, the follies that have depraved us are so habitual, that we can scarcely believe this simplicity, though it is indeed the simplicity of nature, can be real: we consider the manners of these people as a splendid fiction, and they ought to regard ours as a preposterous dream."

END OF BOOK EIGHTH.



TELEMACHUS.

BOOK NINTH.

C O N T E N T S.

V E N U S still incensed against *Telemachus*, requests of *Jupiter* that he may perish; but this not being permitted by the Fates, the goddess consults with *Neptune* how his return to *Ithaca*, whither *Adoam* is conducting him, may be prevented. They employ an illusive divinity to deceive *Achamas* the pilot, who, supposing the land before him to be *Ithaca*, enters full sail into the port of *Salentum*. *Telemachus* is kindly received by *Idomeneus* in his new city, where he is preparing a sacrifice to *Jupiter*, that he may be successful in a war against the *Mandurians*. The entrails of the victims being consulted by the priest, he perceives the omens to be happy, but declares that *Idomeneus* will owe his good fortune to his guests.

TELEMACHUS.

BOOK NINTH.

WHILE Telemachus and Adoam were engaged in this conversation, forgetful of sleep, and not perceiving that the night was already half spent, an unfriendly and deceitful power turned their course from Ithaca, which Athamas, their pilot, sought in vain. Neptune, although he was propitious to the Phenicians, could not bear the escape of Telemachus from the tempest that had shipwrecked him on the Island of Calypso; and Venus was still more provoked at the triumph of a youth, who had been victorious against all the power and wiles of Love. Her bosom throbbed at once with grief and indignation; and she could not endure the places where Telemachus had treated her sovereignty with contempt: turning therefore from Cythera, Paphos, and Idalia, and disregarding the homage that was paid her in the Isle of Cyprus, she ascended the radiant summit of Olympus, where the gods were assembled round the throne of Jupiter. From this place they behold the stars rolling beneath their feet; and this earth, an obscure and diminutive spot, is scarcely distinguished among them: the vast oceans, by which its continents are divided, appear but as drops of water; and the most extended empires but as a little sand scattered between them: the innumerable multitudes that swarm

upon the surface are but like insects quickening in the sun; and the most powerful armies resemble a cluster of emmets that are contending for a grain of corn, or a blade of grass. Whatever is most important in the consideration of men excites the laughter of the gods as the sport of children; and what we distinguish by the names of grandeur, glory, power, and policy, are, in their sight, no better than misery and folly.

On this awful, this stupendous height, Jupiter has fixed his everlasting throne. His eyes penetrate to the centre, and pass in a moment through all the labyrinths of the heart: his smile diffuses over all nature serenity and joy; but, at his frown, not earth only, but heaven, trembles. The gods themselves are dazzled with the glory that surrounds him, and approach not his throne but with reverence and fear.

He was now surrounded by the celestial deities; and Venus presented herself before him in all the splendour of that beauty of which she is herself the source: her robe, which flowed negligently round her, exceeded in brightness all the colours with which Iris decks herself amidst the dusky clouds, when she promises to affrighted mortals, that the storm shall have an end, and that calm and sunshine shall return. Her waist was encircled by that mysterious zone, which comprises every grace that can excite desire; and her hair was tied negligently behind, in a fillet of gold. The gods were struck with her beauty, as if they had never seen it before; and their eyes were dazzled with its brightness, like those of mortals, when the first radiance of the sun unexpectedly breaks upon them after a long night. They glanced a *hasty* look of astonishment at each other, but their eyes still centered in her: they perceived, however, that

she had been weeping, and that grief was strongly pictured in her countenance.

In the mean time she advanced towards the throne of Jupiter, with a light and easy motion, like the flight of a bird, which glides unresisted through the regions of the air. The god received her with a smile of divine complacency; and, rising from his seat, embraced her. "What is it, my dear child," said he, "that has troubled you? I cannot behold your tears with indifference: fear not to tell me all that is in your heart; you know the tenderness of my affection, and my readiness to indulge your wish."

"O father, both of gods and men," replied the goddess, with a sweet and gentle, but interrupted, voice, "can you, from whom nothing is hidden, be ignorant of the cause of my distress? Minerva, not satisfied with having subverted to its foundation the superb city which was under my protection, nor with having gratified her revenge upon Paris for judging her beauty to be inferior to mine, conducts in safety, through every nation, and over every sea, the son of Ulysses, by whose cruel subtilty the ruin of Troy was effected. Minerva is now the companion of Telemachus; and it is therefore that her place among the deities who surround the throne of Jupiter is vacant: she has conducted that presumptuous mortal to Cyprus, only that he might insult me: he has despised my power; he disdained even to burn incense upon my altars; he turned with abhorrence from the feasts which are there celebrated to my honour; and he has barred his heart against every pleasure that I inspire. Neptune has, at my request, provoked the winds and the waves against him in vain. He was shipwrecked in a dreadful storm upon the Island of Calypso; but he has there triumphed over

Love himself, whom I sent to soften his unfeeling heart: neither the youth nor the beauty of Calypso and her nymphs, nor the burning shafts of immortal Love, have been able to defeat the artifices of Minerva; she has torn him from that island; a stripling has triumphed over me; and I am overwhelmed with confusion."

"It is true," my daughter," said Jupiter, who was desirous to sooth her sorrows, "that Minerva defends the breast of Telemachus against all the arrows of your son, and designs a glory for him which no youth has yet deserved. I am not pleased that he has despised your altars; but I cannot subject him to your power; I consent, however, for your sake, that he shall be still a wanderer by land and sea; that he shall be still distant from his country, and still exposed to danger and misfortune: but the Destinies forbid that he should perish; nor will they permit his virtue to be drowned in the pleasures which you vouchsafe to man. Take comfort, then, my child; remember over how many heroes and gods your sway is absolute, and be content."

While he thus spoke a gracious smile blended ineffable sweetness and majesty in his countenance; and a glancing radiance issued from his eye brighter and more piercing than lightning; he kissed the goddess with tenderness, and the mountain was suffused with ambrosial odours. This favour from the sovereign of the skies could not fail to touch the sensibility of Venus; her countenance kindled into a lively expression of joy, and she drew down her veil to hide her blushes and confusion. The divine assembly applauded the words of Jupiter; and Venus, without losing a moment, went in search of Neptune, to concert new means of revenging herself upon Telemachus.

She told Neptune all that Jupiter had said. "I

know already," replied Neptune, "the unchangeable decrees of Fate: but if we cannot overwhelm Telemachus in the deep, let us neglect nothing that may make him wretched, or delay his return to Ithaca. I cannot consent to destroy the Phœnician vessel in which he is embarked: for I love the Phœnicians; they are my peculiar people; and they do more honour to my dominion than any other nation upon earth: they have rendered the ocean itself the bond of society, by which the most distant countries are united; their sacrifices continually smoke upon my altars; they are inflexibly just: they are the fathers of commerce, and diffuse through all nations convenience and plenty. I cannot, therefore, permit one of their vessels to suffer shipwreck; but I will cause the pilot to mistake his course, and steer from Ithaca, the port that he designs to make." Venus, satisfied with this promise, expressed her pleasure by a malignant smile; and turned the rapid wheels of her celestial chariot over the blooming plains of Idalia, where the Graces, the Sports, and the Smiles, expressed their joy at her return, by dancing round her upon the flowers, which, in that delightful country, variegate the ground with beauty, and impregnate the gale with fragrance.

Neptune immediately dispatched one of the deities that preside over those deceptions which resemble dreams; except that dreams affect only those that sleep, and these impost upon the waking. This malevolent power, attended by a multitude of winged illusions that perpetually fluttered around him, shed a subtle and fascinating liquor over the eyes of Athamas the pilot, while he was attentively considering the brightness of the moon, the course of the stars, and the coast of Ithaca, the cliffs of which he discovered not far distant. From that moment the

eyes of Athamas became unfaithful to their objects, and presented to him another heaven and another earth: the stars appeared as if their course had been inverted; Olympus seemed to move by new laws, and the earth itself to have changed its position. A false Ithaca rose up before him, while he was steering from the real country; and the delusive shore fled as he approached it. He perceived that he did not gain upon it, and he wondered at the cause: yet sometimes he fancied he heard the noise of people in the port; and he was about to make preparations, according to the orders he had received, for putting Telemachus on shore upon a little island adjacent to that of Ithaca, in order to conceal his return from the suitors of Penelope, who had conspired his destruction. Sometimes he thought himself in danger of the rocks which surround the coast, and imagined that he heard the dreadful roaring of the surge that broke against them: then the land suddenly appeared to be again distant; and the mountains looked but like the clouds which sometimes obscure the horizon at the setting of the sun.

Thus was Athamas astonished and confounded; and the influence of the deity which had deceived his sight impressed a dread upon his mind, which, till then, he had never felt: he sometimes almost doubted whether he was awake, or whether what he saw was not the illusion of a dream. In the mean time, Neptune commanded the east wind to blow, that the vessel might be driven upon the coast of Hesperia; and the wind obeyed with such violence, that the coast of Hesperia was immediately before them.

Aurora had already proclaimed the day to be at hand: and the stars, touched at once with fear and envy at the rays of the sun, retired to conceal their

fading fires in the bosom of the deep; when the pilot suddenly cried out, "I am now sure of my port; the island of Ithaca is before us, and we almost touch the shore. Rejoice, O Telemachus! for, in less than an hour, you will again embrace Penelope, and, perhaps, again behold Ulysses upon his throne."

This exclamation roused Telemachus, who was now in a profound sleep: he awaked, started up, and running to the helm, embraced the pilot; at the same time, fixing his eyes, which were scarce open, upon the neighbouring coast, the view struck him at once with surprise and disappointment; for in these shores he found no resemblance of his country. "Alas!" said he, "where are we? This is not Ithaca, the dear island that I seek. You are certainly mistaken, and are not perfectly acquainted with a country so distant from your own." "No," replied Athamas, "I cannot be mistaken in the coast of this island; I have entered the port so often that I am acquainted with every rock, and have not a more exact remembrance even of Tyre itself. Observe that mountain which runs out from the shore, and that rock which rises like a tower: do not you see others that, projecting from above, seem to threaten the sea with their fall? and do not you hear the waves that break against them below? There is the temple of Minerva, which seems to penetrate the clouds; and there the citadel and the palace of Ulysses!" "Still you are mistaken," replied Telemachus; "I see a coast, which is elevated, indeed, but level and unbroken; I perceive a city, but it is not Ithaca. Is it thus, ye gods! that ye sport with men?"

While Telemachus was yet speaking, the eyes of Athamas were again changed; the charm was broken, he saw the coast as it was, and acknowledged his mistake. "I confess," said he, "O Telemachus!

that some unfriendly power has fascinated my sight. I thought I beheld the coast of Ithaca, of which a perfect image was represented to me, that is now vanished like a dream. I now see another city, and know it to be Salentum, which Idomeneus, a fugitive from Crete, is founding in Hesperia: I perceive rising walls as yet unfinished; and I see a port not entirely fortified.

While Athamas was remarking the various works which were carrying on in this rising city, and Telemachus was deploring his misfortunes, the wind which Neptune had commanded to blow carried them with full sails into the road, where they found themselves under shelter, and very near the port.

Mentor, who was neither ignorant of the resentment of Neptune, nor the cruel artifices of Venus, only smiled at the mistake of Athamas. When they had got safe into the road, "Jupiter tries you," said he to Telemachus, "but he will not suffer you to perish; he tries you, that he may open before you the path of glory. Remember the labours of Hercules, and let the achievements of your father be always present to your mind; he that knows not how to suffer has no greatness of soul. You must weary Fortune, who delights to persecute you, by patience and fortitude; and be assured that you are much less endangered by the displeasure of Neptune than by the caresses of Calypso. But why do we delay to enter the harbour? the people here are our friends, for they are natives of Greece; and Idomeneus, having himself been ill-treated by Fortune, will naturally be touched with pity at our distress. They immediately entered the port of Salentum, where the Phenicians were admitted without scruple; for they are at peace and in trade with every nation upon earth.

Telemachus looked upon that rising city with admiration. As a young plant, that has been watered with the dews of the night, feels the glow of the morning sun, grows under the genial influence, opens its buds, unfolds its leaves, spreads out its odoriferous flowers variegated with a thousand dyes, and discloses every moment some fresh beauty; so flourished this infant city of Idomeneus, on the borders of the deep. It rose into greater magnificence every hour; and discovered, in a distant prospect, to the strangers that approached it by sea, new ornaments of architecture, that seemed to reach the clouds. The whole coast resounded with the voices of workmen, and the strokes of the hammer, and huge stones were seen suspended from pulleys in the air. As soon as the morning dawned the people were animated to their labour by their chiefs; and Idomeneus himself being present to dispense his orders, the works were carried on with incredible expedition.

As soon as the Phenician vessel came to shore, the Cretans received Telemachus and Mentor with all the tokens of a sincere friendship; and immediately acquainted Idomeneus that the son of Ulysses was arrived in his dominions. "The son of Ulysses!" said he, "of my dear friend Ulysses! of him who is at once a hero and a sage; by whose counsel alone the destruction of Troy was accomplished! Let him be conducted hither, that I may convince him how much I loved his father!" Telemachus being then presented to him, told him his name, and then demanded the rights of hospitality.

Idomeneus received him with a smile of tender complacency: "I believe," said he, "I should have known you, if I had not been told your name. I perceive your father's fire and firmness in your eye; the same coldness and reserve in your first address,

which, in him, concealed so much vivacity, and such various grace. You have his smile of conscious penetration; his easy negligence; and his sweet, simple, and insinuating elocution; which takes the soul captive before it can prepare for defence. You are, indeed, the son of Ulysses! From this hour you shall also be mine. Tell me, then," says he, "what adventure has brought you to this coast? Are you in search of your father? Alas! of your father I can give you no intelligence. Fortune has equally persecuted both him and me: he has never been able to return to his country; and I became the victim of divine displeasure in mine." While Idomeneus was thus speaking to Telemachus, he fixed his eyes attentively upon Mentor, as a man whose countenance was not wholly unknown to him, though he could not recollect his name.

In the mean time, the eyes of Telemachus were filled with tears. "Forgive," said he, "O king! the grief that I cannot hide. I ought now, indeed, to betray no passion but joy at your presence, and gratitude for your bounty; yet, by the regret which you express for the loss of Ulysses, you impress me with a new sense of my misfortune in the loss of a father! I have already long sought him through all the regions of the deep. Such is the displeasure of the gods, that they neither permit me to find him, nor to learn whether the sea has not closed over him for ever; nor yet to return to Ithaca, where Penelope pines with an anxious desire to be delivered from her lovers. I hoped to have found you in Crete, where I only heard the story of your misfortunes; and I had then no thought of approaching the coast of Hesperia, where you have founded another kingdom. But Fortune, who sports with mankind, and keeps me wandering through every country that is distant

from my own, has at length thrown me upon your coast; a misfortune which I regret less than any other, since, though I am driven from Ithaca, I am at least brought to Idomeneus, the most generous of men."

Idomeneus, having embraced Telemachus with great tenderness, conducted him to his palace, where he inquired what venerable old man it was that accompanied him. "I think," said he, "that I have somewhere seen him before." "That is Mentor," replied Telemachus, "the friend of Ulysses, to whose care he confided my infancy, and to whom my obligations are more than I can express."

Idomeneus immediately advanced towards Mentor, and gave him his hand. "We have seen each other before," said he. "Do not you remember the voyage that you made to Crete, and the good counsel that you gave me there? I was then carried away by the impetuosity of youth, and the love of deceitful pleasure. It was necessary, that what I refused to learn from Wisdom, I should be taught by Adversity: would to Heaven that I had confided in your counsel! But I am astonished to see, that so many years have made so little alteration in your appearance; there is the same freshness in your countenance, your stature is still erect, and your vigour is undiminished; I see no difference, except that there are a few more gray hairs upon your head."

"If I was inclined to flatter," replied Mentor, "I would say, that you also preserve the same bloom of youth which glowed upon your countenance before the siege of Troy; but I had rather deny myself the pleasure of gratifying you, than offend against truth. I perceive, indeed, by the wisdom of your discourse, that from flattery you could receive no gratification; and that he who speaks to Idomeneus

risks nothing by sincerity. You are, indeed, much changed ; so much, that I should scarce have known you : but I am not ignorant of the cause ; the hand of Misfortune has been upon you : you are, however, a gainer, even by your sufferings ; for they have taught you wisdom : and the wrinkles that Time impresses upon the face ought not to be much regretted, if, in the mean while, he is planting virtue in the breast. Besides, it should be considered, that kings must wear out faster than other men. In adversity, the solicitude of the mind, and the fatigues of the body, bring on the infirmities of age before they are old ; and, in prosperity, the indulgencies of a voluptuous life wear them out still more than corporal labour, or intellectual sufferance. Nothing is so fatal to health as immoderate pleasure : and therefore kings, both in peace and war, have pains and pleasures which precipitate old age. A sober, temperate, and simple life, free from the inquietudes both of accident and passion, divided in due proportions between labour and rest, continues long, to the wise, the blessings of youth ; which, if these precautions do not retain them, are ever ready to fly away upon the wings of Time."

Idomeneus, who listened with delight to the wisdom of Mentor, would longer have indulged himself in so noble a pleasure, if he had not been reminded of a sacrifice which he was to offer to Jupiter. Telemachus and Mentor followed him to the temple, surrounded by a crowd of people, who gazed at the two strangers with great eagerness and curiosity. " These men," said they, " are very different from each other. The younger has something sprightly and amiable, that is hard to be defined : all the graces of youth and beauty are diffused over his whole person ; yet he has nothing effeminately soft : though

the bloom of youth is scarcely ripened into manhood, he appears vigorous, robust, and inured to labour. The other, though much older, has suffered no injury from Time: at the first view, his general appearance is less noble, and his countenance less gracious; but, upon a closer examination, we find, under his unassuming simplicity, strong indications both of wisdom and of virtue; with a kind of nameless superiority, that excites at once both reverence and admiration. When the gods descended upon the earth, they doubtless assumed the form of such strangers and travellers as these."

In the mean time, they arrived at the temple of Jupiter, which Idomeneus, who was descended from the god, had adorned with the utmost magnificence. It was surrounded with a double range of columns of variegated marble, the capitals of which were of silver. The whole building was cased with marble, enriched with bas-relief: the carving represented the transformation of Jupiter into a bull, and his rape of Europa, whom he bore into Crete through the waves, which seemed to reverence the god, though he was concealed under a borrowed form; and the birth of Minos, the events of his youth, and the dispensation of those laws in his more advanced age, which were calculated to perpetuate the prosperity of his country. Telemachus observed also representations of the principal events in the siege of Troy, at which Idomeneus acquired great military reputation: among these representations Telemachus looked for his father; and he found him seizing the horses of Rhesus, whom Diomedes had just slain; disputing the armour of Achilles with Ajax before the princes of Greece; and descending from the fatal horse to deluge Troy with the blood of her inhabitants. By these achievements Telemachus distinguished his father; for he had

frequently heard them mentioned, and they had been particularly described to him by Mentor. His mind kindled as he considered them; the tears swelled in his eyes, he changed colour, and his countenance was troubled: he turned away his face to conceal his confusion, which, however, was perceived by the king. "Do not be ashamed," said Idomeneus, "that we should see how sensibly you are touched with the glory and the misfortunes of your father."

The people were now gathered, in a throng, under the vast porticoes, which were formed by the double range of columns that surrounded the building. There were two companies of boys and virgins, who sung hymns to the praise of the god in whose hand are the thunders of the sky: they were selected for their beauty, and had long hair, which flowed in loose curls over their shoulders; they were clothed in white, and their heads were crowned with roses, and sprinkled with perfume. Idomeneus sacrificed an hundred bulls to Jupiter, to obtain success in a war which he had undertaken against the neighbouring states: the blood of the victims smoked on every side, and was received into large vases of silver and gold.

Theophanes, the priest of the temple, venerable for his age, and beloved of the god, having kept his head covered, during the ceremony, with the skirt of his purple robe, proceeded to examine the still panting entrails of the victim: he then mounted the sacred tripod, and cried out, "Who, ye gods! are these strangers that ye have brought amongst us? without them, the war which we have undertaken would have been fatal; and Salentum would have fallen into ruin while it was yet rising from its foundations. I see a hero in the bloom of youth; I see him conducted by the hand of Wisdom! To mortal lips thus much only is permitted."

While he spoke his looks became wild, and his eyes fiery; he seemed to see other objects than those that were before him: his countenance was enflamed; his hair stood up; his mouth foamed; his arms, which were stretched upwards, remained immoveable; and all his faculties seemed to be under a supernatural influence: his voice was more than human; he gasped for breath, and was agonized by the divine spirit that moved within him. He soon burst into a new exclamation: "O happy Idomeneus! What do I see! tremendous evils! but they are averted. Within there is peace; but without there is battle! there is victory! O Telemachus! thy achievements surpass those of thy father! Under thy falchion Pride and Hostility grovel in the dust together; and gates of brass, and inaccessible ramparts, fall in one ruin at thy feet! O mighty goddess! let his father—Illustrious youth! thou shalt again behold——." Here the words died upon his tongue, and his powers were involuntarily suspended in silence and astonishment.

The multitude was chilled with horror; Idomeneus trembled, and did not dare to urge Theophanes to proceed; Telemachus himself scarcely comprehended what he had heard, and almost doubted whether predictions so sublime and important had really been delivered. Mentor was the only person in that vast assembly whom the effusions of the divinity had not astonished: "You hear," said he to Idomeneus, "the purposes of the gods; against whatever nation you shall turn your arms, your victory is sure; but it is to this youth, the son of your friend, that you will owe your success; be not jealous of his honour; but receive, with gratitude, what the gods shall give you by his hand."

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While he spoke his looks became wild, and his eyes fiery; he seemed to see other objects than those that were before him: his countenance was enflamed; his hair stood up; his mouth foamed; his arms, which were stretched upwards, remained immoveable; and all his faculties seemed to be under a supernatural influence: his voice was more than human; he gasped for breath, and was agonized by the divine spirit that moved within him. He soon burst into a new exclamation: "O happy Idomeneus! What do I see! tremendous evils! but they are averted. Within there is peace; but without there is battle! there is victory! O Telemachus! thy achievements surpass those of thy father! Under thy falchion Pride and Hostility grovel in the dust together; and gates of brass, and inaccessible ramparts, fall in one ruin at thy feet! O mighty goddess! let his father—— Illustrious youth! thou shalt again behold——." Here the words died upon his tongue, and his powers were involuntarily suspended in silence and astonishment.

The multitude was chilled with horror; Idomeneus trembled, and did not dare to urge Theophanes to proceed; Telemachus himself scarcely comprehended what he had heard, and almost doubted whether predictions so sublime and important had really been delivered. Mentor was the only person in that vast assembly whom the effusions of the divinity had not astonished: "You hear," said he to Idomeneus, "the purposes of the gods; against whatever nation you shall turn your arms, your victory is sure; but it is to this youth, the son of your friend, that you will owe your success; be not jealous of his honour; but receive, with gratitude, what the gods shall give you by his hand."

Idomeneus endeavoured to reply; but not being yet recovered from his surprise, he could find no words, and therefore remained silent. Telemachus was more master of himself. "The promise of so much glory," said he to Mentor, "does not much affect me; I desire only to know the meaning of these last words, "Thou shalt again behold." Is it my father, or my country only, that I shall behold again? Why, alas! was the sentence left unfinished? why was it so broken, as rather to increase than diminish my uncertainty? O Ulysses! O my father! is it thy very self that I shall again behold! is it possible! Alas! my wishes deceive me into hope; this cruel oracle has only sported with my misfortunes; one word more would have made me completely happy!" "Reverence what the gods have revealed," said Mentor; "and do not seek to discover what they have hidden: it is fit that presumptuous curiosity should be covered with confusion. The gods, in the abundance of their wisdom and mercy, have concealed the future, from the sight of man, in impenetrable darkness. It is proper, indeed, that we should know the event of what depends wholly upon ourselves, as a motive to rectitude of conduct; but it is equally fit that we should be ignorant of those events over which we have no influence, and of what the gods have determined to be our lot."

Telemachus felt the force of this reply, yet he could not restrain himself without difficulty. In the mean time, Idomeneus, having perfectly recovered the possession of his mind, began to express his gratitude to Jupiter, for having sent Telemachus and Mentor to give him victory over his enemies. A magnificent entertainment was given after the sacrifice, and he then addressed the strangers to this effect:

“ I confess, that when I returned from the siege of Troy to Crete, I was not sufficiently acquainted with the arts of government. You are not ignorant, my dear friends, of the misfortunes which excluded me from the sovereignty of that extensive island; for you tell me that you have been there since I quitted it: misfortunes, which I shall think more than atoned, if they teach me wisdom, and repress my passions! I traversed the seas like a fugitive, pursued by the vengeance both of heaven and earth: the elevation of my former state served but to aggravate my fall; and I sought an asylum for my household gods upon this desert coast, which I found covered with thorns and brambles, with impenetrable forests, as ancient as the earth upon which they grew, and abounding with almost inaccessible rocks, in which the wild beasts, that prowled by night, took shelter in the day. Such was my necessity, that I was glad to take possession of this desolate wilderness with a small number of soldiers and friends, who kindly became the companions of my misfortunes, and to consider these deserts as my country. Having no hope of returning to that happy island, in which it was the will of the gods that I should be born to reign, I felt the change with the keenest sensibility: “ What a dreadful example,” said I, “ is Idomeneus to other kings! and what instruction may they derive from his sufferings! They imagine that their elevation above the rest of men is a security from misfortune; but, alas! their very superiority is their danger. I was dreaded by my enemies, and beloved by my subjects; I commanded a powerful and warlike nation; Fame had acquainted the remotest regions with my glory; I was the lord of a fertile and delightful country; I received tribute from the wealth of a hundred cities;

I was acknowledged to be descended from Jupiter, who was born in the country that I governed; I was beloved as the grandson of Minos, whose laws at once rendered them powerful and happy: and what was wanting to my felicity but the knowledge how to enjoy it with moderation! My pride, and the adulation which gratified it, subverted my throne, and I fell as every king must fall, who delivers himself up to his own passions, and to the counsels of flattery. When I came hither, I laboured to conceal my anguish by a look of cheerfulness and hope, that I might support the courage of my companions. "Let us build a new city," said I, "to console us for what we have lost. We are surrounded with people who have set us a fair example for the undertaking: we see Tarentum rising near us, a city founded by Phalautus and his Lacedemonians; Philoctetes is building Petilia on the same coast, and Metapontum is another colony of the like kind. Shall we do less than these strangers have done, who are wanderers as well as we, and to whom Fortune has not been less severe?" But I wanted the comfort which I sought to bestow; and concealed in my bosom that anguish which I soothed in others. Of this I hoped no other alleviation than to be released from the constraint of hiding it, and anticipated the close of day with comfort, when, surrounded by the shades of night, I might indulge my sorrows without a witness. My eyes were then drowned in tears, and sleep was a stranger to my bed: yet the next morning I renewed my labour with equal ardour and perseverance: and these are the causes that I am old before my time."

Idomeneus then requested the assistance of Telemachus and Mentor in the war that he had undertaken.

“ I will send you to Ithaca,” said he, “ as soon as it shall be over; and, in the mean time, I will dispatch ships to every country in quest of Ulysses, and from whatever part of the known world on which he shall have been cast by a tempest, or by the resentment of some adverse deity, he shall be brought in safety: may the gods grant that he be still alive ! As for you, I will embark you on the best vessels that ever were built in the Island of Crete; vessels that are constructed of trees which grew upon Mount Ida, the birth-place of Jupiter: that sacred wood can never perish in the deep; it is revered equally by the rocks and winds; and Neptune himself, in the utmost fury of his wrath, does not dare to swell the waves against it. Be assured, therefore, that you shall return to Ithaca in safety; and that no adverse deity shall again drive you to another coast: the voyage is short and easy. Dismiss, therefore, the Phenician vessel that has brought you hither, and think only of the glory you will acquire by establishing the new kingdom of Idomeneus, to atone for his sufferings that are past. This, O son of Ulysses! shall prove that thou art worthy of thy father; and if the inexorable Fates have already compelled him to descend into the gloomy dominions of Pluto, Greece shall think, with pleasure, that she still sees her Ulysses in thee.”

Here Idomeneus was interrupted by Telemachus. “ Let us send away the Phenician vessel,” said he; “ why should we delay to take arms against your enemies, since your enemies must also be ours? If we have been victorious in the behalf of Acestes, a Trojan, and, consequently an enemy to Greece, should we not exert ourselves with more ardour, and shall we not be more favoured by the gods, in the cause of

a Grecian prince, a confederate of those heroes by whom the perfidious city of Priam was overturned? Surely the oracle that we have just heard has made doubt impossible!"

END OF BOOK NINTH.



TELEMACHUS.

BOOK TENTH.

C O N T E N T S.

IDOMENEUS acquaints *Mentor* with the cause of the war: he tells him that the *Mandurians* ceded to him the coast of *Hesperia*, where he had founded his new city, as soon as he arrived: that they withdrew to the neighbouring mountains, where, having been ill-treated by some of his people, they had sent deputies, with whom he had settled articles of peace; and that after a breach of that treaty on the part of *Idomeneus*, by some hunters who knew nothing of it, the *Mandurians* prepared to attack him. During this recital, the *Mandurians*, having already taken arms, appear at the gates of *Salentum*. *Nestor*, *Philoctetes*, and *Phalanthus*, whom *Idomeneus* supposed to be neuter, appear to have joined them with their forces. *Mentor* goes out of *Salentum* alone, and proposes new conditions of peace.

TELEMACHUS.

BOOK TENTH.

MENTOR turned to Telemachus, who, while he was speaking, felt an heroic ardour kindle in his bosom, with a look of calm complacency: "I see with pleasure," said he, "O son of Ulysses! the desire of glory that now sparkles in your eye; but you must remember, that your father acquired his pre-eminence among the confederate princes at the siege of Troy by his superior wisdom and dispassionate counsels. Achilles, though he was invincible and invulnerable, though he was sure to spread terror and destruction wherever he fought, could never take the city of Troy, which, when he expired under her walls, stood yet unshaken, and triumphed over the conqueror of Hector; but Ulysses, whose valour was under the direction of consummate prudence, carried fire and sword to its centre; and it is to Ulysses that we owe the fall of those lofty towers, which threatened confederate Greece more than ten years with destruction. A circumspect and sagacious valour is as much superior to a thoughtless and impetuous courage, as Minerva is to Mars: let us, therefore, before we engage in this war, inquire upon what grounds it is undertaken. I am willing to incur any danger; but it is fit I should first learn, from Idomeneus, whether his war is just, against whom it

is waged, and on what forces he builds his hopes of success.

“ When we arrived at this coast,” replied Idomeneus, “ we found it inhabited by a savage people, who lived wild in the forests, subsisting upon such animals as they could kill by hunting, and such fruits and herbage as the seasons produced without culture. These people, who were called *Mindurians*, being terrified at the sight of our vessels and our arms, fled to the mountains; but as our soldiers were curious to see the country, and were frequently led far into it in pursuit of their game, they met with some of the fugitives, and were addressed by their chiefs to this effect: “ We have abandoned the pleasant borders of the sea, that you might possess them; and nothing remains for us but mountains that are almost inaccessible: it is, therefore, but equitable, that of these mountains you should leave us the peaceable possession. You are fallen into our hands, a wandering, dispersed, and defenceless party; and we could now destroy you, without leaving to your companions a possibility of discovering your fate: but we will not dip our hands in the blood of those who, though strangers, partake of one common nature with ourselves. Go then, in peace! Remember that you are indebted for your lives to our humanity; and that a people, whom you have stigmatized with the name of savages and barbarians, have given you this lesson of moderation and generosity!”

“ Our people, thus dismissed by the barbarians, came back to the camp, and told what had happened. The soldiers took fire at the relation; they disdained that Cretans should owe their lives to a company of wandering savages, who, in their opinion, were more like bears than men. They went out, therefore, to the chase in greater numbers, and better

armed; they soon fell in with a party of the natives, and immediately attacked them: the contest was bloody; the arrows flew on each side, as thick as hail in a storm; and the savages were at length driven back to their mountains, whether our people did not dare to pursue them.

“ A short time afterwards they sent two of the wisest of their old men to me, demanding peace. They brought me such presents as they had, the skins of wild beasts, and the fruits of the country. After they had given them, they addressed me in these terms: “ We hold, as thou seest, O king! in one hand the sword, and an olive branch in the other; peace and war; chuse either. Peace has the preference in our estimation; it is for peace that we have yielded to thy people the delightful borders of the sea, where the sun renders the earth fertile, and matures the most delicious fruits: peace is still more sweet than these fruits; and, for peace, we have retired to the mountains that are covered with eternal snow, where Spring is decorated with no flowers, and Autumn is enriched with no fruit: we abhor that brutality which, under the specious names of ambition and glory, desolates the earth, and destroys mankind. If thou hast placed glory in carnage and desolation, we do not envy but pity the delusion; and beseech the gods, that our minds may never be perverted by so dreadful a phrenzy. If the sciences, which the Greeks learn with so much assiduity, and the politeness which they boast with such conscious superiority, inspire them with desires so sanguinary and injurious, we think ourselves happy to be without these advantages. It will be our glory to continue ignorant and unpolished, but just, humane, faithful, and disinterested; to be content with little; and to despise the false delicacy which makes it neces-

sary to have much. We prize nothing but health, frugality, freedom, and vigour both of body and of mind: we cultivate only the love of virtue, the fear of the gods, benevolence to our neighbours, zeal for our friends, and integrity to the world; moderation in prosperity, fortitude in distress, courage to speak truth in every situation, and a just abhorrence and contempt of flattery. Such are the people whom we offer thee as neighbours and allies! If thou shalt be so blinded by the gods, in their displeasure, as to reject them, experience shall teach thee, when it is too late, that those whose moderation inclines them to peace, are most to be dreaded when compelled to war."

"While I listened to the untutored wisdom of these children of Nature, I regarded them with a fixed attention; yet my eye was still unsatisfied. Their beards were long, just as they grew; their hair was shorter, but white as snow; their eyebrows were thick, and their eyes piercing: their look was firm, their speech deliberate and commanding, and their deportment simple and ingenuous. They were covered only with some furs, which, being thrown loosely over them, were fastened with a knot on the shoulder, and discovered muscles of a bolder swell, and arms of more sinewy strength, than those of our wrestlers.

"I told these singular envoys, that I was desirous of peace; and settled several articles of a treaty between us, with an honest intention to fulfil them, which we called upon the gods to witness; and having made them presents in my turn, I dismissed them. The gods, however, who had driven me from a kingdom that I was born to inherit, continued to persecute me in this. Our hunting parties that were at this time out, and were, consequently, ignorant of

our treaty, met a numerous body of these poor savages, who had accompanied their envoys, as they were returning home, on the very day that the treaty had been concluded ; and falling upon them with great fury, killed many of them, and pursued the rest into the woods. The war was thus kindled ; and the barbarians have conceived an opinion, that we are not to be trusted either upon our promise or our oath.

“ That they may be the better able to take the field against us, they have called in to their assistance the Locrians, the Apulians, the Lucanians, the Brutians, and the people of Crotona, Neritum, and Brundisium. The Lucanians come to battle with chariots that are armed with scythes ; the Apulians are covered with the skins of the wild beasts they have slain, and are armed with maces that are covered with knots, and stuck full of iron spikes ; they are of a gigantic stature ; and the laborious exercises to which they are addicted render them so brawny and robust, that their very appearance is terrifying. The Locrians, who came anciently from Greece, have not yet lost all traces of their origin : they are less savage than the rest ; but they have added, to the regular discipline of the Greek troops, the native vigour of the barbarians, and the habitual hardness produced by constant activity and coarse fare, which render them invincible : they are armed with a long sword ; and, for defence, carry a light target of wicker-work covered with skins. The Brutians are as light of foot as a roe, so that the grass scarcely bends under them ; nor is it easy to trace their steps even upon the sand : they rush upon their enemies almost before they are seen, and again vanish with the same rapidity. The Crotonians are formidable for their archery : they carry such bows as few Greeks

are able to bend ; and if ever they should become candidates in the Olympic games, they would certainly carry the prize : their arrows are dipped in the juice of some poisonous herb, which is said to grow upon the banks of Avernus, and the wound which they give is mortal. As for the inhabitants of Neritum and Brundisium, they have nothing to boast but corporal strength and instinctive courage ; but they make their onset with a yell, which of all sounds is the most dreadful : they make no bad use of the sling, from which they discharge a shower of stones that darkens the air ; but they fight altogether without order. You now know the origin of the war, and the nature of our enemies."

After this explanation, Telemachus, who was impatient for a battle, thought only of taking the field. Mentor again perceived and restrained his ardour. "How comes it," said he to Idomeneus, "that the Locrians, who are themselves of Grecian origin, have taken up arms for the barbarians against the Greeks ? How comes it, that so many colonies flourish upon the same coast, that are not threatened with the same hostilities ? You say, O Idomeneus ! that the gods are not yet weary of persecuting you ; and I say, that they have not yet completed your instruction. All the misfortunes that you have suffered hitherto have not taught you what should be done to prevent a war. What you have yourself related of the candid integrity of these barbarians is sufficient to show, that you might have shared with them the blessings of peace ; but pride and arrogance necessarily bring on the calamities of war. You might have changed hostages ; and it would have been easy to have sent some persons, of proper authority, with the ambassadors, to have procured them a safe return. After the war had broken out, you might

have put an end to it, by representing to the sufferers, that they were attacked by a party of your people who could have received no intelligence of the treaty which had been just concluded. Such sureties ought to have been given them as they should have required; and your subjects should have been enjoined to keep the treaty inviolate, under the sanction of the severest punishments. But what farther has happened since the war broke out?"

"I thought it beneath us," said Idomeneus, "to make any application to these barbarians, when they had precipitately called together all their fighting men, and solicited the assistance of all the neighbouring nations, to which they necessarily rendered us hateful and suspected. I thought the best thing I could do was suddenly to seize certain passes in the mountains that were not sufficiently secured, which was accordingly done; and this has put the barbarians very much in our power. I have erected towers in these passes, from which our people can so annoy the enemy, as effectually to prevent their invading our country from the mountains, while we can enter theirs, and ravage their principal settlements when we please. We are thus in a condition to defend ourselves against superior force, and keep off the almost innumerable multitude of enemies that surrounds us, although our force is not equal; but as to peace, it seems at present to be impossible. We cannot abandon these towers without exposing ourselves to invasion; and while we keep them, they are considered as fortresses, intended to reduce the natives to a state of slavish subjection."

"I know," replied Mentor, "that to the wisdom of Idomeneus Truth will be most welcome without ornament or disguise. You are superior to those who, with equal weakness and timidity, turn away

their eyes at her approach; and not having courage to correct their faults, employ their authority to support them. I will, then, freely tell you, that these savages set you a noble example, when they came with propositions of peace. Did they desire peace, because they were not able to sustain a war? did they want either courage or strength to take the field against you? Certainly they did not; for their martial spirit is now equally manifest, with the number and force of the allies. Why was not their example thought worthy of imitation? You have been deceived into misfortune by false notions both of honour and shame: you have been afraid of making your enemies proud, but have, without scruple, made them powerful, by an arrogant and injurious conduct, which has united innumerable nations against you. To what purpose are these towers, of which you have so pompously displayed the advantages, but to reduce all the surrounding nations to the necessity either of perishing themselves, or of destroying you to preserve their freedom? You erected these towers for your security; but they are really the source of your danger. A kingdom is best fortified by justice, moderation, and good faith; by which neighbouring states are convinced that their territories will never be usurped. The strongest walls may give way, from various accidents which no sagacity can foresee; and the best conducted war may be rendered unsuccessful by the mere caprice and inconstancy of Fortune: but the love and confidence of neighbouring states, that have experienced your moderation, will surround you with impregnable strength; with bulwarks against which no force can prevail, and which temerity will seldom attack. If you should be assailed by the folly and injustice of some neighbouring power, all the rest, being interest-

ed in your preservation, will unite in your defence: the assistance of united nations, who would find it their interest to support yours, would give you advantages greatly superior to any that you can hope from these boasted towers, which can only render irremediable those evils they were intended to obviate. If you had been careful, at first, to prevent jealousy in the neighbouring states, your rising city would have flourished in peace, and you would have become the arbiter of all the nations in Hesperia. Let us, however, at present, consider only how the future can be made to atone for the past. You say, there are many colonies settled upon this coast from Greece; these, surely, are disposed to succour you: they cannot have forgotten the name of Minos, the son of Jupiter; they cannot have forgotten your achievements at the siege of Troy, where you often signalized yourself among the Grecian princes in the cause of Greece: why do you not engage these colonies in your interest?"

"These colonies," replied Idomeneus, "have all resolved to stand neuter: they have, indeed, some inclination to assist me; but the magnificent appearance of our city, while it is yet rising from its foundations, has alarmed them. The Greeks, as well as the rest of our neighbours, are apprehensive that we have designs upon their liberty: they imagine, that, after having subdued the barbarians of the mountains, we shall push our ambition farther. In a word, all are against us: those who do not openly attack us secretly wish to see us humbled; and Jealousy has left us without a single ally."

"This is, indeed, a strange extremity," said Mentor: "by attempting to appear powerful, you have subverted your power; and, while you are the object of enmity and terror to your neighbours from with-

cut, your strength is exhausted within, to maintain a war which this enmity and terror have made necessary. You are, indeed, unfortunate, to have incurred this calamity ; but still more unfortunate, to have derived from it but half the wisdom it might have taught you. Is it necessary you should lose a second kingdom before you learn to foresee those evils which expose you to such a loss ? Leave your present difficulties, however, to me ; tell me only what Grecian cities there are upon this coast."

"The principal," said Idomeneus, "is Tarentum, which was founded about three years ago by Phalanthus. A great number of boys were born in Laconia of women that forgot their husbands during their absence in the Trojan war : when these husbands came back, the women renounced their children to atone for their crime ; and the boys, being thus destitute both of father and mother, abandoned themselves, as they grew up, to the most criminal excesses. The laws being executed against them with great severity, they formed themselves into a body under Phalanthus, a bold, enterprising, and ambitious chief ; who, by various artifices, having gained the hearts of the young men, brought them to this coast, where they have made another Lacedemon of Tarentum. On another spot, Philoctetes, who gained so much renown at the siege of Troy, by bringing thither the arrows of Hercules, has raised the walls of Petilia ; less powerful, indeed, than Tarentum, but governed with much greater wisdom. And, at a little distance, there is Metapontum, a city which the Pylians have founded under the direction of Nestor."

"How !" said Mentor, "have you Nestor in Hesperia ? and could you not engage him in your interest ? Nestor, under whose eye you have so often

fought before the walls of Troy, and who was then your friend, engaged in a common cause, and endeared by mutual danger?" "I have lost him," said Idomeneus, "by the artifices of these people, who are barbarians only in name; for they have had the cunning to persuade him, that I intended to make myself tyrant of Hesperia." "We will undeceive him," replied Mentor; "Telemachus saw him at Pylos before he founded this colony, and before we undertook to search the world for Ulysses. By Nestor Ulysses cannot be forgotten; and he must still remember the tenderness which he expressed for Telemachus his son. Our principal care must be to remove his suspicions. This war has been kindled by the jealousy which you have excited in your neighbours; and, by removing that jealousy, it will be extinguished. Once more I entreat you to leave the management of this affair to me."

Idomeneus was so moved by this address of Mentor, that he was at first unable to reply, and could only clasp him to his breast in an ecstasy of speechless tenderness; at last, though not without difficulty, he found words: "Thou art," said he, "the messenger of Heaven! I feel thy wisdom, and renounce my errors; yet I confess, that the same freedom in another would have provoked my anger. Thou only couldst have persuaded me to seek for peace; I had resolved to perish, or to conquer; but it is better that I should be guided by thy counsel than my own passions. How happy is Telemachus, who, with such a guide, can never wander as I have wandered! I trust, with implicit confidence, to thee: to thee the gods have communicated celestial wisdom; nor could the counsel of Minerva have been more salutary than thine. Go then; promise, conclude, concede, what-

ever my power can fulfil, ratify, or give up : all that Mentor shall do Idomeneus shall approve !”

While Idomeneus was yet speaking, they were alarmed by a sudden and confused noise ; the rattling of chariots, the neighing of horses, the shouts of men, and the sound of the trumpet. The people cried out, that the enemy had taken a great compass, and come down, without attempting the passes that Idomeneus had secured, to besiege Salentum. The old men and the women were struck with consternation. “ Alas !” said they, “ have we then quitted our native country, the dear and fertile plains of Crete, and followed an unfortunate prince through all the dangers of the seas, to found a new city, which, like Troy, shall be reduced to ashes !” From the walls, which were scarcely finished, there appeared, in the vast plain below, the casques, cuirasses, and shields, of the enemy, which glittered in the sun, and almost dazzled the sight : their spears covered the earth to the horizon ; like the rich harvests which Ceres, under the summer’s sun, ripens in the fields of Enna, to reward the labour of the husbandman. Among these were discovered the chariots armed with scythes ; and all the different nations in the confederacy were, by their arms and habits, easily to be distinguished.

Mentor, that he might view them to greater advantage, ascended a high tower ; and Idomeneus and Telemachus followed him. They presently discovered Philoctetes on one side, and Nestor, who was easily known by his venerable age, with his son Pisistratus, on the other. “ How is this !” cried Mentor, “ You supposed that Philoctetes and Nestor would content themselves with affording you no assistance ; but you see that they are in arms against you ; and, if I am not deceived, those other troops, that come on with so deliberate a pace, and in such

perfect order, are Lacedemonians, under the command of Phalanthus. All are against you; there is not a single nation upon the coast of which you have not made an enemy, without intending it."

Mentor, the moment he had made this discovery, descended hastily from the tower, and went towards a gate of the city, on that side towards which the enemy advanced: he immediately ordered the centinel to open it; and Idomeneus, astonished at the commanding dignity of his deportment, did not dare to ask his design. He went out at the gate; and, making a sign with his hand that no body should follow him, advanced directly towards the front of the enemy; who were astonished to see a man, wholly unattended, present himself before them. While he was yet at a distance, he held out to them the branch of an olive, as a token of peace. When he was come near enough to be heard, he demanded that their chiefs should be assembled; and as soon as they were got together, he addressed them in these terms:

"I see before me the strength of every nation that flourishes in this happy country; and I know, that the generous purpose of this assembly is the defence of a common cause; of that liberty, which is at once the birthright, the happiness, and the glory, of mankind. I honour your zeal; but permit me to point out an easy way, by which your liberty and honour may be preserved, without the effusion of blood. Among other princes in this assembly, I see Nestor: thy years and wisdom, O Nestor! have acquainted thee with the calamities of war, even when it is undertaken with justice, and favoured by the gods. War is the most dreadful of all evils by which Heaven has afflicted man. Thou canst never forget what was suffered by the Greeks during the ten years that they spent before the walls of Troy; what divisions

among their chiefs ! what caprices of Fortune ! what carnage by the hand of Hector ! what calamity in distant cities, during the long absence of their kings ; and what misfortunes at their return ! how some were shipwrecked on the promontory of Caphareus ; and some perished, with circumstances of yet more horror, in the bosoms of their wives. The gods, doubtless, in their wrath, suffered them to be seduced by the false splendour of that expedition. May they never, O people of Hesperia ! distinguish you by so fatal a victory ! Troy, indeed, is in ashes ; but it would have been better for Greece if she had still flourished in all her glory, and Paris had still enjoyed, with Helen, such pleasures as are permitted to infamy and guilt. Does not Philoctetes, who was so long wretched and abandoned in the Isle of Lemnos, fear the like calamities from a like war ? Have not the people of Laconia suffered equally, by the long absence of their princes, their captains, and their soldiers, who went to the siege of Troy ? And is there a single Grecian, at this hour, upon the coast of Hesperia, that is not a fugitive from his country in consequence of that fatal expedition ?”

During this address, Mentor advanced towards the Pylians ; and Nestor, recollecting his features, came forward to salute him. “ It is with great pleasure,” said he, “ that I once more give my hand to Mentor. It is many years since I first saw you in Phocis : you was then only fifteen years old ; but I perceived the dawning of that wisdom which has since been so conspicuous to the world. Tell us, however, by what chance you came hither ; and what expedient you have thought of to prevent a war. Idomeneus has compelled us to attack him. We demand only peace ; which is our interest, and our desire : but it is impossible that peace should be se-

cured till he is destroyed. He has violated all his engagements with the neighbouring people; and if we were now to conclude a treaty with him, it would serve no other end than to dissolve our confederacy, upon which only our safety depends. He has sufficiently manifested his ambition to reduce every other nation to slavery; and we have no means to establish our own liberty but the subversion of his new kingdom. His want of public faith has reduced us to this alternative, either of putting an end to his power, or receiving his yoke. If you can show that he may still be trusted with safety, and assure us of peace in consequence of a treaty, all the nations that you see here confederated against him will gladly lay down their arms, and we will confess that your wisdom is greater than ours."

"You know," replied Mentor, "that Ulysses has entrusted his son Telemachus to my care. The young man, impatient to discover what was become of his father, went first to Pylos, where you received him with all the kindness that he had reason to expect from the friend of his father; and when he left you, appointed your own son to conduct him on his way. He went afterwards many distant voyages by sea; he has visited Sicily and Egypt, and the Islands of Cyprus and Crete: the winds, or rather the gods, have at length thrown him upon this coast, as he was returning to Ithaca. We are come just in time to spare you the horrors of another war: for you shall not now trust in Idomeneus, but in the son of Ulysses and myself, for the fulfilling of whatever shall be stipulated in a treaty of peace."

During this conference between Mentor and Nestor, in the midst of the confederate troops, Idomeneus and Telemachus, with all the Cretans under arms, were spectators of the scene from the walls of Salen-

tum: they were very attentive to discover in what manner Mentor's discourse was received; and wished they could have been present at the conference of two men, so venerable for age and wisdom. Nestor had always been considered as superior to the other princes of Greece in experimental knowledge and graceful elocution: it was he that restrained the anger of Achilles, the pride of Agamemnon, the ferocity of Ajax, and the precipitate courage of Diomedes: persuasion, sweet as honey, distilled from his lips; and the sound of his voice alone was sufficient to excite attention: when Nestor spoke, surrounding heroes were silent, and he only had the power of soothing discord into peace. He began now to feel the chilling influence of age; but his words were still forcible and sweet. He frequently related past events, that youth might be instructed by his experience; and though his speech was somewhat slow, yet his narratives were pleasing.

But this venerable sage, so admired by all Greece, seemed to lose all his eloquence, and all his dignity, from the moment that he appeared in competition with Mentor: in comparison with him he seemed to be withered and depressed by age; for the vigour and activity of Mentor appeared to have suffered no injury from time. In the elocution of Mentor, though it was grave and simple, there was a vivacity and authority, which began to be wanting in that of Nestor: what he said was short, precise, and nervous; he made no repetitions, and he spoke only to the point in question. If it was necessary to mention the same thing more than once, either to inculcate or persuade, it was always by some happy simile or allusion. He had also the art of insinuating truth by a kind of nameless complaisance and good humour, when it was necessary to accommodate himself to

particular dispositions and capacities. There was something in the appearance of these persons that strongly excited veneration and love among the multitude that surrounded them : the forces that were confederated against Salentum crowded one upon another, that they might get a nearer view of their persons, and catch up some fragment of their discourse; and Idomeneus, and the people that were with him, fixed their eyes upon them with the utmost eagerness and ardour, to discover the purport of what they said by their gestures and countenance.

END OF BOOK TENTH.



TELEMACHUS.

BOOK ELEVENTH.

C O N T E N T S.

TELEMACHUS seeing Mentor in the midst of the allies, is impatient to know what passes between them : he causes the gates of Salentum to be opened, and joins his friend : his presence inclines the allies to accept the terms that Mentor has offered on the part of Idomeneus : the allies enter Salentum as friends : Idomeneus confirms the propositions of Mentor, hostages are reciprocally given, and all parties assist at a sacrifice between the city and the camp, as a solemn ratification of the treaty.

TELEMACHUS.

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IN the mean time, Telemachus, who could no longer restrain his impatience, disengaged himself from the crowd, and running to the gate by which Mentor had gone out, commanded it to be opened, with a tone of authority which was immediately obeyed. Idomeneus, who believed him to be still standing at his side, was, in a few moments, surprized to see him running cross the plain, and not far from the place where Nestor stood. Nestor immediately knew him; and advanced with haste in his looks, but with a slow and heavy pace, to receive him. Telemachus threw himself on his neck, and held him locked in his arms, without power to speak: at last he cried out, "O my father! I fear not to claim you by the dearest tie! The loss of him from whom I derive my birth, and the parental kindness which I have experienced in you, give me a right to call you by that tender name. You are a father, whom I am again permitted to embrace! O might I once more be permitted thus to embrace Ulysses! If any thing can atone for his loss, it is the finding his wisdom, his virtues, and his tenderness, in you."

The affectionate ardour of this address melted Nestor into tears; and he was touched with a secret pleasure at perceiving the same expression of tender

sensibility in his young friend, which gave new grace to his countenance. The beauty, the sweetness, and the noble confidence, of this young stranger, who had without precaution ventured among so many enemies, astonished the allies. "Is not this the son of the old man," said they, "who came to speak with Nestor? We certainly see the same wisdom at two ages; in one of them it is only in blossom, in the other it is matured into fruit."

Mentor, who had with great pleasure observed the tenderness with which Nestor received Telemachus, availed himself of a disposition so favourable to his purpose. "Here is the son of Ulysses," said he, "so dear to all Greece, and so tenderly beloved by you! I offer him as an hostage, as the dearest pledge that can be given, for the accomplishment of whatever shall be promised on the part of Idomeneus. You cannot suppose that I would aggravate the loss of the father by that of the son, or expose myself to the reproaches of Penelope for having sacrificed her child to the ambition of the new king of Salentum. With this pledge, ye nations of Hesperia! voluntarily offered by himself, and sent by the gods that are lovers of amity, I begin my propositions for establishing a lasting peace."

At the name of peace a confused murmur was heard spreading from rank to rank; an inarticulate expression of anger, which was with difficulty restrained; for all that were present thought every moment lost by which the battle was delayed: they imagined that Mentor had no design but to soften their resentment, and rob them of their prey. The Mandurians, in particular, could not bear to think of being again deceived; and as they feared that the eloquence of Mentor would gain over their allies, they frequently attempted to interrupt him; they

began to suspect all the Greeks that were in the field; and Mentor, who perceived this suspicion, immediately resolved to increase it, that he might weaken the confederacy, by dividing it into factions.

"I confess," said he, "that the Mandurians have reason to complain, and to insist upon satisfaction for the injury they have suffered; but it is not equally reasonable that the ancient inhabitants of the country should regard all Greeks, who have established colonies upon this coast, with suspicion and malignity: the Greeks, therefore, ought to maintain a firm union among themselves, that they may be able to compel a proper treatment from the nations that surround them; although they ought not, upon any pretence, to usurp their territory. I know that Idomeneus has unfortunately given sufficient cause of jealousy; but this jealousy may easily be removed: Telemachus and myself are both ready to become hostages for his future good faith, and to continue in your power till his stipulations shall be fulfilled. I know," said he, addressing himself to the Mandurians, "that you are provoked at the Cretans' having seized the passes of the mountains by surprise, and secured to themselves the power of entering, at pleasure, the country to which you have retired, that you might leave them the level country upon the sea-coast: these passes the Cretans have fortified by high towers, strongly garrisoned; these towers, then, are the immediate cause of the war: if there is any other, let it be assigned."

The chief of the Mandurians then advanced, and spoke to the following effect: "Whatever is the cause of the war, we have done every thing that was possible to avoid it: the gods are our witnesses that we made use of every art to keep Peace among us, till she was driven away by the restless ambition of the

Cretans, and the perfidy that made it impossible to trust them, even on their oath. These insatuated people have reduced us to the fatal necessity of perishing ourselves, or destroying them. While they continue in possession of the passes they have fortified, we shall always apprehend a design to invade our territory, and enslave our persons. If they had a sincere desire to live at peace with their neighbours, they would rest satisfied with the country that we have voluntarily ceded to them: they would have formed no ambitious design against the liberty of others; and, consequently, could never be solicitous to secure the avenues by which their territory could be invaded. But, wise as thou art, O full of days! thou knowest them not; and it is by misfortune only that we know them: cease then, O beloved of Heaven! to prevent so just and necessary a war, without which Hesperia must for ever despair of peace. They are an ungrateful, a perfidious, and inhuman people, whom the gods have sent among us in their anger to interrupt our tranquillity, and punish our offences: but the gods, when they have punished, will avenge us; and our enemies also shall experience that they are just."

At these words the whole assembly was moved: and it seemed as if Mars and Bellona were passing from rank to rank, and kindling, in every bosom, that rage of war which Mentor had laboured to extinguish. But he addressed himself again to the assembly in these terms: "If I offered promises only, they might reasonably be rejected; but what I offer you is certain and immediate advantage. If you are not content to receive Telemachus and myself as hostages, twelve of the noblest and bravest Cretans shall be delivered into your hands. It is, however, but just that hostages should also be given on your

part ; for Idomeneus, though he desires peace, desires it without fear, and without meanness ; he desires peace upon the same principles on which you say you desire it, wisdom and moderation ; not because he desires to repose in voluptuous tranquillity, or is terrified by a prospect of the dangers of war ; he is, like you, ready to perish or to conquer ; but he prefers peace to the most splendid victory : he disdains the fear of being vanquished ; but he confesses that he fears to be unjust, and is not ashamed to make an atonement for his faults. He offers you peace with the sword in his hand : but he would not haughtily impose it upon his own conditions ; for he sets no value upon a compulsory treaty. He desires a peace in which all parties shall be content, which shall put an end to all jealousies, appease all resentment, and remove all distrust : his sentiments are just what you would wish them to be ; and nothing is necessary but to convince you of this truth, which would not be difficult if you would hear me without prejudice and passion. Hear then, ye nations, distinguished by valour ! and hear, ye chiefs, whom wisdom has united ! what I shall now offer on the part of Idomeneus. It is not just that he should invade the territory of his neighbours, neither is it just that his territory should be invaded ; he consents that the towers, by which he has fortified the passes, should be garrisoned by neutral troops. You Nestor, and you Philoctetes, are of Grecian origin : yet, in this quarrel, you have declared against Idomeneus ; you cannot, therefore, be suspected of partiality to his interests ; you take part only in the common cause, the peace and liberty of Hesperia. To you then the passes, which have been the cause of the war, shall be confided : you have not less interest in preventing the original natives of Hesperia from destroying Salentum, a new colony

like your own, than in preventing Idomeneus from usurping the possessions of his neighbours: hold, then, the balance between them; and, instead of destroying, by fire and sword, a people whom you ought to cherish and to love, secure to yourselves the glory of acting at once as mediator and judge. You will, perhaps, tell me, that these conditions are too good to be fulfilled; but I shall abundantly satisfy you that Idomeneus is sincere. The hostages which I have already mentioned shall be reciprocally given, and detained till the passes shall be put into your hands. When the security, not only of Salentum, but of all Hesperia, is at your discretion, will you not be content? Whom then can you distrust but yourselves? You do not dare to confide in Idomeneus; but, as a proof that his intention is honest, he is ready to confide in you; he is ready to trust you with the quiet, the life, and the liberty, of himself and his people: if it is true that you desire only an equitable and lasting peace, such a peace is now offered you upon terms that leave you no pretence to reject it. Let me, however, once more caution you against imagining that Idomeneus has made this proposal from fear: his motives are prudence and equity; and conscious to the rectitude of his intention, he will be under no concern about your opinion, though you should impute that to weakness, which he knows to proceed from virtue. He was, in the beginning, guilty of some faults; and he thinks it an honour to acknowledge them, by the offer of such terms as anticipate your wishes. He who hopes that he shall be able to hide his faults, by affecting to support them with arrogance and pride, discovers the most deplorable weakness, the most despicable vanity, and the grossest ignorance of his own interest; but he who acknowledges his fault to an enemy, and offers reparation,

gives the strongest proof that he can never commit them again; and displays a wisdom and fortitude which, if peace is rejected, must make his enmity formidable. Beware, then, that the fault in the present quarrel does not become yours. If you reject Justice and Peace, when they sue for acceptance, be assured that the cause of Peace and Justice will be avenged; and Idomeneus, who had just reason to fear the displeasure of the gods, will engage them in his favour against you. Telemachus and myself will take up arms in his defence; and I call all the powers both of heaven and of hell to witness, that the proposals which I have now offered you are just."

Mentor then lifted up the olive branch which he held in his hand, that the distant multitude might behold the symbol of peace. The chiefs, who saw him near, were astonished and dazzled with the celestial radiance that sparkled in his eyes; and perceived in him something majestic and commanding, beyond all that fancy had given to created beings. The magic of his eloquence, at once so forcible and so sweet, had, as it were, stolen away their hearts: its power was secret but irresistible; like that of the mysterious spells, which, in the dead silence of the night, arrest the moon and the stars of heaven, calm the raging of the sea, command the winds and the waves to be still, and suspend the most rapid rivers in their course.

He appeared, in the midst of this rude and impetuous multitude, like Bacchus surrounded by tigers, whose ferocity had been charmed away by the sweetness of his voice, till they expressed their fondness by their caresses, and their submission by licking his feet. At first, the whole assembly was silent; the chiefs looked upon each other, unable to oppose the eloquence of Mentor, and wondering who he could be.

Every eye of the surrounding multitude was immovably fixed upon him; and every tongue was held silent, for fear he should have still something to say, which the words of another might prevent from being heard. Though they conceived nothing that could be added to what he had said already, yet they wished that he had not been silent so soon; and his words might be said to be engraven upon their hearts. His elocution made him not only believed but beloved; and held in suspense all the faculties of those that heard him, who scarce dared even to breathe, lest they should lose the least word which issued from his lips.

This silence was succeeded by a kind of low murmur, which gradually diffused itself through the whole assembly: it was not the confused sound of inarticulate indignation, but rather the whisper of gentleness and complacency, which were before silently expressed in every countenance. The Mandurians, who had been so lately transported with rage, now let their weapons fall from their hands; and the fierce Phalanthus, with his Lacedemonians, wondered to find themselves softened into kindness: the rest of the united nations began to sigh after the peace, which had been held up before them; and Philoctetes, whose sensibility had been increased by misfortune, could not refrain from tears. Nestor, who was so transported with admiration and delight at the discourse of Mentor, that he was unable to speak, embraced him with ineffable tenderness; and the whole multitude cried out together, as if by a signal, "O stranger! thy wisdom has disarmed us. Peace! Peace!" In the first interval of silence, Nestor attempted to speak; but the troops fearing he might start some difficulty, again cried out, with the utmost impatience, "Peace! Peace!" and the chiefs

found no way of putting them to silence but by joining in the exclamation.

Nestor, perceiving that a set discourse could not be heard, contented himself with saying, "You see, O Mentor! what wonders the words of a good man can produce. When Wisdom and Virtue speak every passion is calm: our resentment, however just, is changed into friendship; and our impatience for war into a desire of perpetual peace. The peace that you have offered we accept." The chiefs, at the same time, stretched out their hands, in token of their consent.

Mentor now ran towards the gate of Salentum to get it opened, and to acquaint Idomeneus that he might leave the city without fear. In the mean time, Nestor went up to Telemachus and embraced him. "My amiable young friend," said he, "thy father was the wisest of all the princes of Greece; mayest thou be favoured with equal wisdom, and with better fortune. The similitude of your persons is great; and the remembrance of Ulysses, which that has revived, contributed to soften our resentment." Phalanthus, though he was by nature fierce and unfeeling, and though he had never seen Ulysses, was, notwithstanding, touched at his misfortunes, and those of his son; and the chiefs gathering round Telemachus, were pressing him to relate his adventures, when Mentor returned with Idomeneus, and the Cretan youth who followed in his train.

At the sight of Idomeneus the resentment of the confederate nations began to revive; but Mentor extinguished the fire before it broke out. "Why do we delay," said he, "to conclude this sacred alliance, which the powers of Heaven shall witness and defend? May the gods avenge its violation, by whomsoever it shall be violated! and may all the horrors

of war, averted from the faithful and the innocent, descend upon the perjured and execrable head of him, whose ambition shall dare to trample upon the sacred rights of this alliance! may he be detested both in heaven and upon earth; may he derive no advantage from his perfidy; may the infernal furies, in the most horrid forms, excite in his breast everlasting rage and despair! let him perish, without hope of burial; let his limbs be the prey of vultures and of dogs! When he descends to the infernal regions, may the gulf of Tartarus receive him; and may he there suffer severer torments than those of Tantalus, Ixion, and the Danaids, for ever and for ever! But may this peace rather remain unshaken, like the mountains of Atlas that sustain the skies! may it be revered by every nation upon earth, and its blessings descend from generation to generation! may the names of those who have made it be held in admiration and love by our latest posterity! let it stand as a model for every peace that shall be hereafter founded upon equity and good faith! and let all nations, that desire to secure happiness by unanimity, follow the example of the people of Hesperia!"

Idomeneus, and the rest of the princes, then ratified the peace, upon the conditions that had been proposed, by an oath; and twelve hostages were interchanged between them. Telemachus, by his own choice, was one of these given by Idomeneus; but the allies would not consent that Mentor should be another; insisting, that he should remain with Idomeneus, that he might answer for his conduct, and superintend his council, till his engagements should be perfectly fulfilled. An hundred heifers, as white as snow, and an hundred bulls of the same colour, having their horns gilt, and adorned with garlands of flowers, were then sacrificed between the camp and

the city. The bellowing of the victims that fell under the sacred knife resounded from the neighbouring hills; their blood flowed in a smoking torrent on every side; and the most exquisite wines were poured abundantly, in libations to the gods: the aruspices consulted the entrails, still panting with the remains of life; and the priests burnt an incense upon the altar, which rose in a cloud of fragrance, and perfumed all the plain.

In the mean time, the soldiers on both sides forgot that they had been enemies, and began to entertain each other with their adventures: they resigned themselves to a pleasing relaxation after their labours, and tasted the sweets of peace by anticipation. Many of those who had followed Idomeneus to the siege of Troy recollected their acquaintance in the soldiers of Nestor, with whom they had fought in the same cause: they embraced each other with great affection, and mutually related all that happened to them, after they had laid the magnificent city, that was the glory of Asia, in ruins: they laid themselves down upon the grass, crowned themselves with flowers, and rejoiced over the wine which had been brought in large vases from the city, to celebrate the blessings of the day.

During this scene of cheerfulness and amity, Mentor cried out, as by a sudden impulse, "Henceforth, O ye kings and leaders! these assembled nations, although disguised by various names, and governed by different chiefs, shall be one people! Thus do the gods, who love the creatures of their power, delight to become the band of union between them. What is the race of man, but one family widely scattered upon the earth? All men by nature are brothers, and should be mutually endeared by a brother's love: accursed be those impious barbarians, who seek for glo-

ry in the kindred blood, which differs but in name from their own ! War, indeed, is sometimes necessary; but the necessity of war is the reproach of man. Let ambitious royalty no more pretend that war is to be desired as the means of glory; for nothing can be glorious that is inhuman. He that would acquire glory at the expense of humanity is a monster, and not a man; nor can true glory be thus acquired: glory is nothing more than the radiance of virtue; and the virtue of a prince is moderation and benevolence. The incense of adulation may be offered to the vanity and the folly of a tyrant; but even those that offer it confess, in the secret language of their heart, that glory is less deserved in proportion as it is dishonestly-fought. He ought to be lightly esteemed of men, by whom men are so lightly esteemed, that, to gratify a brutal vanity, he will deluge the earth with their blood. Happy is the prince who loves his people, and is beloved by them; who has confidence in his neighbours, and whose neighbours have confidence in him; who is so far from making war against them, that he prevents their making war against each other; and who can excite envy in foreign states only by the happiness which he diffuses through his own ! Let your assemblies, then, O ye powers of Hesperia ! be frequent: let all the princes that are now present meet at least once in three years, to confirm the present peace by a reiterated vow; to repeat your mutual promises, and deliberate upon your common interests. While you possess the plenty of this delightful country, united by the bands of peace, you will at home be glorious, and abroad invincible. Discord only, that infernal fury, who ascends from hell to torment mankind, can interrupt the felicity which is designed you by the gods !”

“ Our readiness to conclude a peace,” replied Nestor, “ is a sufficient testimony that we have been far from engaging in a war from vain-glory, or with an unjust design of aggrandizing ourselves at the expense of our neighbours. But what can be done, when, among the princes that surround us, there is one who acts by no law but his own interest, and loses no opportunity of invading the dominions of others? Do not imagine that I am now speaking of Idomeneus; for to him I no longer impute such a character: our danger now rises only from Adrastus the king of the Daunians. This tyrant despises the gods, and believes that all the people upon earth are born only to contribute to his glory by the most abject servitude: he does not desire subjects, to whom he would stand in the double relation of king and father; he desires only slaves and worshippers, and has directed divine honours to be paid him. The blind caprice of Fortune has hitherto prospered his undertakings. We were hastening to attack Salentum, that we might suppress a power in its infancy, likely to become formidable, and be at liberty to turn our whole force against Adrastus, who is already a powerful enemy. He has taken several towns from our allies, and has defeated the Crotonians in two battles. He scruples nothing to gratify his ambition; and if he can crush his enemies, he cares not whether it be by fraud or force. He has amassed great treasures; his troops are well disciplined, and inured to war: he has experienced officers, and is well served: he superintends himself whatever is done by his orders; he severely punishes the least fault, and rewards services with great liberality. He sustains and animates his troops by his own courage; and if his conduct was regulated by equity and good faith, he would be a most accomplished prince:

but he fears neither the vengeance of the gods, nor the reproaches of conscience; and he considers reputation itself as a mere phantom, by which weak minds only can be influenced. In his estimation, there is no real and substantial good, but the possession of great riches, the power of inspiring terror, and of trampling mankind under foot. His army will very soon enter our dominions; and if we cannot acquire strength to resist him by a general confederacy, all hope of liberty must cease for ever. It is not less the interest of Idomeneus, than of other powers, to oppose this tyrant, who will suffer nothing to be free that his power can enslave. If we should be vanquished, Salentum must fall with us: let us, therefore, unite, for our common defence, without delay." While Nestor was thus speaking, they advanced towards the city; for Idomeneus had invited all the kings and principal officers to pass the night within the walls.

END OF BOOK ELEVENTH.

TELEMACHUS.

BOOK TWELFTH.

C O N T E N T S.

NESTOR, in the name of the allies, demands succours of Idomeneus against their enemies the Daunians: Mentor, who is desirous to establish proper regulations for the internal government of Salentum, and to employ the people in agriculture, finds means to satisfy them with a hundred noble Cretans, under the command of Telemachus. After their departure, Mentor proceeds to a minute examination of the city and the port; and having acquainted himself with every particular, he prevails upon Idomeneus to institute new principles of government and commerce; to divide his people into seven classes, distinguishing them with respect to their rank and quality by different habits; to retrench luxury and unnecessary arts, and to employ the artificers in husbandry, which he brings into just reputation.

TELEMACHUS.

BOOK TWELFTH.

THE allies had now pitched their tents, and the field was covered with rich pavilions of all colours, in which the weary Hesperians resigned themselves to sleep. In the mean time, the princes and their retinue, having entered the city, were struck with astonishment to see so many magnificent buildings, which had risen in so short a time; a city, of which so formidable a war had retarded neither the growth nor the decoration.

They admired the wisdom and vigilance of Idomeneus, who had founded so splendid a kingdom; and concluding that the confederacy against the Daunians would acquire great strength by the accession of such an ally, they invited him to come into it. Idomeneus thought it reasonable to comply, and promised them troops; but as Mentor was perfectly acquainted with all that was necessary to render a kingdom flourishing, he had reason to believe that the power of Idomeneus was not so great in reality as in appearance; he therefore took him aside, and addressed him to this effect.

“ You see that our endeavours have not been unsuccessful: we have secured Salentum from destruction, but you only can raise her to glory: the government of the people depends upon you; and it is

your task to emulate the wisdom of Minos, and show that you are worthy of your descent. I continue to speak freely to you, supposing that you love truth, and despise flattery. While these princes were praising your magnificence, I could not but reflect in silence upon your temerity." At the word *temerity* Idomeneus changed countenance; his eyes sparkled, his cheeks glowed, and he was on the point of interrupting Mentor by expressions of resentment. "I see," says Mentor, in a voice that was modest and respectful, though not faltering or irresolute, "that the word *temerity* has given you offence; and I confess that, if it had been used by any other than myself, your displeasure would have been just: for there is a respect due to kings; and they have a jealous sensibility, which even those who reprove them should be careful not to wound. To them the voice of Truth is sufficiently displeasing, however gentle the terms: but I hoped that you would have permitted me to speak of your faults without a studied softness of expression; that you would have indulged me in my design of accustoming you to hear things called by their names, and of teaching you to discover what others think, when their respect suppresses their thought. If you would not resign yourself to voluntary deception, you must always conceive more than is said, when the subject is to your disadvantage. As to myself, I am ready to soften my expressions, if they must be softened; but it would surely be more for your interest that a man, absolutely neutral in your affairs, without interest, connexion, or dependance, should, when he speaks to you in private, speak plain. No other will ever dare to do it; you will be condemned to see Truth imperfectly; you will be a stranger to her face, for she will never appear before you but in a gaudy veil."

Idomeneus, whose first impatience had already subsided, began now to be ashamed of his weakness. "You see," said he to Mentor, "what constant flattery will do. I owe to you the preservation of my new kingdom; and there is no truth that I shall not think myself happy to hear from your lips. Remember, with pity, that I have been long tainted with the poison of adulation; and that, even in my misfortunes, I was still a stranger to truth. Alas! no man has ever loved me enough to say what he thought I should be displeased to hear."

The heart of Idomeneus melted as he spoke, the tears started to his eyes, and he embraced Mentor with great tenderness. "It is with the utmost regret," said Mentor, "that I give you pain; but I am constrained; I cannot betray you by concealing truth. Could you act otherwise in my place? If you have always been deceived till now, it was because you chose to be deceived; it was because you feared to find sincerity in those that were to give you counsel. Have you sought those who were most disinterested, those who were most likely to contradict you? Have you preferred such as were least devoted to your pleasure and their own interest; such as appeared most capable of opposing your passions when they were irregular, and your sentiments when they were unjust? When you have detected a flatterer, have you banished him from your presence, and withdrawn your confidence from those whom you suspected? Have you done what those do who love truth, and deserve to know it? have you now fortitude to suffer the humiliation of hearing those truths by which you are condemned? Let me make the experiment: I must again tell you, that what has gained you so much praise deserves censure. While you are surrounded with enemies, and yet a foreigner

in the country, you dream only of adorning your new city with magnificent buildings : to this, as you have confessed to me, you have sacrificed your repose, and in this you have exhausted your wealth. You have thought neither of augmenting your people, nor of cultivating the country. Does not your power depend wholly upon a numerous people, and a country highly cultivated for their subsistence? A long peace is necessary, at the first establishment of a state, for increasing the people; and you ought at present to think of nothing but agriculture and legislation. You have been hurried, by a vain ambition, to the brink of a precipice; and, to gain the appearance of being great, you have sapped the foundations of substantial grandeur. Let these errors be corrected without delay; suspend all these works of idle magnificence; renounce the pomp that will reduce your new city to ruins; release your people from fatigue, and endeavour to facilitate marriage, by procuring them plenty. Remember that you are a king only in proportion as you have subjects to govern; and that the measure of your power is not the extent of your dominions, but the number of their inhabitants. Let your territory be fertile, however small; and let it swarm with people at once well disciplined and industrious: and if you can make these people love you, you will be more powerful, more happy, and more glorious, than all the conquerors that have ravaged the earth."

"What shall I do then," said Idomeneus, "with respect to the princes that have solicited me to join the confederacy? shall I confess to them the weakness of my state? It is, indeed, true, that I have neglected agriculture, and even commerce, notwithstanding the uncommon advantages of my situation; I thought only of making a magnificent city; but

must I, then, my dear Mentor, dishonour myself in the presence of so many kings, by acknowledging my indiscretion? If it must be done, I will do it; and I will do it readily, whatever mortification I suffer: for you have taught me, that a king is born for his people, owes himself wholly to them, and ought always to prefer the public welfare to his own reputation."

"This sentiment," said Mentor, "is worthy the father of his people; and for this, and not for the vain magnificence of your city, I reverence you as a king worthy of the name. But your honour must be preserved, even for the advantage of your state; leave this to me. I will make these princes believe that you are engaged to establish Ulysses, if he is yet living, or his son, if he is dead, in the government of his kingdom, and drive the suitors of Penelope from Ithaca by force. They will at once perceive that this cannot be effected without numerous troops; and will, therefore, readily consent that you shall at first afford them but a slight assistance against the Daunians."

At these words Idomeneus appeared like a man suddenly relieved from a burden that was crushing him by its weight. "This, indeed," said he, "my dear Mentor, will preserve my reputation, and the honour of this rising city, by hiding its weakness from the neighbouring states; but with what appearance of truth can it be pretended that I am about to send troops to Ithaca, for the establishment of Ulysses, or at least of Telemachus, while Telemachus himself is engaged in a war against the Daunians?" "Be in no pain about that," replied Mentor: "I will say nothing that is false. The vessels that you are fitting out to establish your commerce will sail to the coast of Epirus, and will effect two purposes at once: they will bring back the foreign merchants,

whom high duties have driven from Salentum; and they will seek intelligence of Ulysses: if he is still living, he cannot be far from the seas that divide Greece from Italy; and it has been confidently reported, that he has been seen among the Phenicians: but if Ulysses should not be found, your vessels will render an important service to his son: they will spread terror, with the name of Telemachus, through all Ithaca, and the neighbouring country, where it is now believed that he is dead as well as his father: the suitors of Penelope will be struck with astonishment to learn, that he is returning with the forces of a powerful ally; the Ithacans will be awed into obedience; and Penelope will be encouraged to persist in her refusal of a second husband. Thus will you render service to Telemachus, while he is rendering service to you, by taking your place in the confederacy against the Daunians." "Happy is the king," said Idomeneus, "that is favoured with such counsel; but doubly happy is he who feels its importance, and improves it to his advantage! A wise and faithful friend is better than a victorious army: yet kings too often withdraw their confidence from the faithful and the wise, of whose virtue they stand in awe, and resign themselves to flatterers, of whose perfidy they have no dread. I fell myself into that fatal error; and I will relate to you the misfortunes that I drew upon myself by a connexion with a false friend, who flattered my passions, in hopes that, in my turn, I should gratify his."

Mentor found it easy to convince the allies that Idomeneus ought to take charge of the affairs of Telemachus, while Telemachus was, on his behalf, engaged in the confederacy; and they were well satisfied to have among them the son of the great Ulysses, with a hundred Cretan youth, whom Ido-

menæus had put under his command : these young men were the flower of the nobility, whom Idomeneus had brought from their native country, and whom Mentor had advised him to send in this expedition. "It is necessary," said he, "to increase the number of your people during peace ; but, to prevent a national insensibility to military honour, and ignorance of military art, it is proper to send the young nobility into foreign service. This, by connecting the idea of a soldier's character with that of noble descent and elevated rank, will be sufficient to kindle and keep alive a national sense of glory, a love of arms, a patience of fatigue, a contempt of death, and even an experimental knowledge of the art of war."

The confederate princes departed from Salentum, well content with Idomeneus, and charmed with the wisdom of Mentor. They were also highly pleased to be accompanied by Telemachus ; but Telemachus was overwhelmed with grief when he came to part with his friend. While the kings were taking their leave of Idomeneus, and vowing to preserve their alliance inviolable for ever, Mentor held Telemachus to his breast in a transport of silent tenderness, and found him wet with his tears. "I have no joy," said Telemachus, "in the search of glory ; I feel no passion but grief at our separation ; and think that the fatal time is returned, when the Egyptians forced me from your arms to a distant country, without hope of seeing you again." Mentor soothed him with words of gentleness and comfort. "This separation," said he, "is very different from that in Egypt ; it is voluntary, it will be short, and it will be rewarded with glory. You must love me, my son, with less tenderness, and more fortitude ; you must accustom yourself to my absence ; for the time is coming

when we must part for ever ! and you should learn what is right, rather from the inspiration of Wisdom and Virtue, than from the presence of Mentor."

The goddess, who was concealed under the figure of Mentor, then covered Telemachus with her ægis, and diffused within him the spirit of wisdom and foresight, of intrepid courage, and gentle moderation, virtues which so rarely meet. "Go," said she, "wherever you are called by duty, without considering whether it be dangerous or safe : a prince may avoid danger with less disgrace by declining a war, than by keeping aloof in battle. The courage of him who commands others should never be doubtful : if it is desirable that a nation should preserve its prince, it is still more desirable that the prince should preserve his honour. Remember, that the commander of others should also be their example, and excite the courage of his army by a display of his own. Fear no danger then, O Telemachus ! but rather perish in the combat than bring your valour into question. The sycophants who would appear most forward in persuading you not to expose yourself to danger, when danger is become necessary, would be the first to whisper that you wanted courage, if you should take their advice. Do not, however, incur danger unnecessarily : courage is a virtue only in proportion as it is directed by prudence ; without prudence it is a senseless contempt of life, a mere brutal ardour. Precipitate courage secures no advantage : he who, in danger, does not possess the perfect recollection of his mind, is rather furious than brave ; and is superior to fear only as he is incapable of thought ; in proportion as he is free from perturbation he is timid ; and if he does not fly, is in confusion : his mind is not at liberty to dispense proper orders, nor to seize and improve the transient but important

opportunities which arise in battle, of distressing the enemy, and doing service to his country. If he has the ardour of a soldier, he has not the discernment of a commander; neither has he that courage which is requisite even in the private man; for the private man ought to preserve, in the heat of action, such presence of mind as is necessary to understand and obey the orders of his officer. He that exposes himself rashly, interrupts the order and discipline of the troops, gives an example of pernicious temerity, and frequently exposes the whole army to irretrievable disadvantages. Those who prefer the gratification of their own idle ambition to the security of a common cause, deserve rather punishment than reward.

“Be careful, my dear son, to avoid precipitation, even in the pursuit of glory; for glory is to be acquired only by waiting in patient tranquillity for the moment of advantage. Virtue is more revered, in proportion as she appears to be quiet, placid, and unassuming. As the necessity of exposing yourself to danger increases, so should your expedients, your foresight, and your courage. Remember also to avoid whatever may draw upon you the envy of your associates, and never let the success of another excite envy in you: give praise liberally to whatever shall merit praise; yet never commend a mixed character indiscriminately: display the good with pleasure, hide the bad, and let it not be remembered but with compassion. Never decide in the presence of old commanders, who have all the experience that you want: hear their opinions with deference, consult them, solicit the assistance of the most skilful, and never be ashamed to attribute your best actions to their counsel.

“Lastly, Never listen to any discourse which tends to make you jealous or mistrustful of other chiefs. Speak your mind to them with confidence and inge-

nuity. If you think their behaviour to you has been exceptionable, open your heart to them at once, and tell them why you think so: if they are capable of feeling the noble generosity of this conduct, they will be delighted with it; and you will find no difficulty in obtaining from them all the concessions that you can reasonably expect. If their insensibility is so gross, that the rectitude of this behaviour is lost upon them, you will, at least, have gained an experimental knowledge of what may be expected from them; you will order matters so, that you may have no more contest with them during the war; and you will have nothing to reproach yourself with on their account. But, above all, be careful never to drop the least hint of your displeasure before the sycophants, who are ever busy to sow jealousy and division. I will remain here," continued Mentor, "to assist Idomeneus in taking those measures which are indispensibly necessary for the good of his people, and for completing the correction of those faults, which evil counsellors and flatterers have seduced him to commit, in the establishment of his new kingdom."

At this slight censure of Idomeneus, Telemachus could not help expressing some surprise at his conduct, not without some mixture of contempt. But Mentor checked him in a tone of severity? "Do you wonder," said he, "that the most estimable of men are men still; and, among the innumerable snares and perplexities which are inseparable from royalty, discover some traces of human infirmity? In Idomeneus, the ideas of pomp and magnificence have been planted and nurtured from his youth; and where is the philosopher who, in his place, would always have been superior to flattery? He has, indeed, suffered himself to be too much influenced by those in whom he confided; but the wisest kings, whatever is their

precaution, are often deceived. A king cannot do every thing himself; he must, therefore, have ministers, and in these ministers he must confide: besides, a king cannot know those that surround him so well as they are known by others; for, in his presence, they never appear without a mask; and every artifice that cunning can devise is practised to deceive him. Alas! my dear Telemachus, your own experience will confirm this truth but too well. We never find either the virtues or abilities in mankind that we seek; and with whatever diligence and penetration we study their characters, we are every day mistaken in our conclusions. We can never avail the public of all the virtues and abilities that we find; for the best men have their prejudices, their aversions, and their jealousies; they will seldom give up any opinion, however singular, or renounce any foible, however pernicious. The greater the dominion, the more numerous must be the ministry; for there will be more that the prince cannot do himself, and therefore more that he must do by others: and the greater the number of those to whom he must delegate his authority, the more liable he is to be somewhere mistaken in his choice. He who is a severe censor of kings to-day, would to-morrow govern much worse than those whom he condemns; and if he was intrusted with the same power, would commit the same faults, and many others much greater. A private station, if a man has some degree of natural eloquence, conceals defects, displays shining talents to advantage, and makes him appear worthy of all the posts that he does not fill: but authority brings a man's abilities to a severe test, and discovers great faults, which the shades of obscurity concealed. Greatness resembles those glasses, which represent every object larger than it is: every defect seems to

expand in an elevated situation; where things, in themselves small, are in their consequences great, and the slightest faults excite vehement opposition. A prince is an individual, whose conduct the whole world is perpetually employed to watch, and disposed to condemn. He is judged with the utmost rigour by those who can only guess at his situation; who have not the least sense of the difficulties that attend it; and who expect that, to answer their ideas of perfection, he should be no longer a man. A king, however, can be no more: his goodness and his wisdom are bounded by his nature; he has humours, passions, and habits, which it is impossible he should always surmount; he is continually beset by self-interest and cunning; he never finds the assistance that he seeks; he is perpetually led into mistakes, sometimes by his own passions, and sometimes by those of his ministers, and can scarce repair one fault before he falls into another. Such is the situation even of those kings who have most wisdom and most virtue; and the longest and best reign is too short, and too defective, to correct, at the end, what has undesignedly been done amiss in the beginning. Such evils are inseparable from royalty, and human weakness must sink under such a load. Kings should be pitied and excused. Should not they be pitied who are called to the government of an innumerable multitude, whose wants are infinite, and who cannot but keep every faculty of those who would govern them well upon the stretch? or, to speak freely, are not men to be pitied, for their necessary subjection to a mortal like themselves? A god only can fulfil the duties of dominion. The prince, however, is not less to be pitied than the people; a weak and imperfect creature, the governor of a corrupt and deceitful multitude!"

“But,” said Telemachus, with some vivacity, “Idomeneus has already lost Crete, the kingdom of his ancestors, by his indiscretion; and he would have lost Salentum, which he is founding in its stead, if it had not been preserved by your wisdom.”

“I confess,” replied Mentor, “that Idomeneus has been guilty of great faults: but, look through Greece, and every other country upon earth, and see whether, among those that are most improved, you can find one prince that is not, in many instances, inexcusable. The greatest men have, in their natural disposition, and the constitutional character of their minds, defects, which sometimes mislead them; and the best men are those who have fortitude to acknowledge these defects, and make conscience of repairing the mischiefs that they produce. Do you imagine that Ulysses, the great Ulysses your father, who is considered as an example by all the sovereigns of Greece, is without weakness and imperfection? If he had not been favoured with the perpetual guidance and protection of Minerva, how often would he have sunk under the dangers and difficulties to which the wanton malignity of Fortune has exposed him? How often has the goddess restrained and corrected him, that he might walk on in the path of virtue till he arrived at glory! And when you shall see him reign in all the splendour of his excellence, in Ithaca, do not expect to find him perfect. He has been the admiration of Greece, of Asia, and of all the islands of the sea, notwithstanding his failings, which, among the shining wonders of his character, are forgotten. If you also can thus admire him, and, by a happy emulation of his wisdom and his virtue, transplant them into your own bosom, you will need no other happiness or honour.

“Accustom yourself not to expect, from the great-

est men, more than human nature can effect: it is common for the inexperience and presumption of youth to indulge a severity of judgment, which leads them to condemn the characters that they ought to imitate, and produces an hopeless indocility. You ought not only to love, and respect, and imitate, your father, notwithstanding his imperfections; but you ought also very highly to esteem Idomeneus, notwithstanding such parts of his character and conduct as I have shown to deserve censure. He is naturally sincere, upright, equitable, kind, and munificent; his courage is perfect; and he spontaneously detests fraud the moment he perceives it: all his external qualifications are great, and suitable to his rank; his ingenuous disposition to acknowledge his errors, his mild and patient endurance of my severe reprehension, his fortitude against himself to make public reparations for his faults, and thus to place himself above the censure of others, are indubitable testimonies that he has true greatness of mind. There are some faults, from which a man of little merit may be preserved, by good fortune, or by good counsel; but it is only by one effort of the most exalted virtue that a king, who has been so long seduced by flattery, can correct his faults: it is more glorious thus to rise, than never to have fallen. The faults of Idomeneus are such as almost all kings have committed; but his reparation is such as has been made by none. As for myself, while I reprov'd, I admir'd him; for he permitted my reproof: and do you admire him also, my dear Telemachus! it is less for his reputation than your advantage that I give you this counsel."

By this discourse, Mentor made Telemachus sensible, that he who judges with severity of others endangers his own virtue; especially if they are distressed by the perplexities and difficulties of go-

vernment. "But it is now," said he, "time to part. Farewell! I will wait here, my dear Telemachus, for your return. Remember, that those who fear the gods have nothing to fear from men! You will be exposed to extreme danger; but remember, that you will never be forsaken by Minerva!"

At this moment Telemachus became conscious to the presence of the goddess; and he would have known that it was the very voice of Minerva that had inspired him with fortitude, if she had not immediately recalled the image of Mentor to his mind, by addressing him in the character she had assumed. "Remember," said she, "my son, the care which I took, during your infancy, to render you as wise and as brave as your father! do nothing that is unworthy of his example, or of my precepts."

The sun had already risen, and tinged the summits of the mountains with gold, when the confederate kings departed from Salentum, and returned to their people. The troops that had been encamped round the city now began to march under their leaders; their pikes rose like a forest on every side, their shields glittered in the sun; and a cloud of dust ascended to the sky. The kings were conducted to the plain by Idomeneus and Mentor, who attended them to a considerable distance from the city. At last they parted, having given and received reciprocal testimonies of sincere friendship. And the allies, being now acquainted with the true character of Idomeneus, which had suffered so much by misrepresentation, had no doubt but that the peace would be lasting: they had, indeed, formed their judgment of him, not from his natural sentiments, but from the pernicious counsel of flatterers, which he had implicitly taken.

When the army was gone, Idomeneus led Mentor

into every quarter of the city. "Let us see," said Mentor, "how many people you have, as well in the city as in the country; let us number the whole; and let us also examine how many of them are husbandmen. Let us inquire how much corn, wine, oil, and other necessaries, your lands will produce one year with another: we shall then know whether your country will subsist its inhabitants, and whether it will yield a surplus for foreign trade. Let us also see how many vessels you have, and how many sailors to man them, that we may be able to judge of your strength." He then visited the port, and went on board every vessel; he informed himself of the several ports to which they traded, what merchandize they carried out, and what they brought back in return; what was the expense of the voyage; what were the loans of the merchants to each other; and what trading societies were established among them, that he might know whether their articles were equitable, and faithfully observed. He also inquired, what was the risk of the several voyages, and to what losses the trade was exposed, that such restrictions might be made as would prevent the ruin of the merchants, who sometimes, from too eager a desire of gain, undertake what they are not in a condition to accomplish.

He ordered that bankruptcy should be punished with great severity, because it is generally the effect of rashness and indiscretion, if not of fraud; he also formed regulations by which bankruptcies might easily be prevented: he obliged the merchants to give an account of their effects, their profits, their expenses, and their undertakings, to magistrates established for that purpose: he ordered, that they should never be permitted to risk the property of another, nor more than half their own; that they should un-

dertake by association what they could not undertake singly; and that the observance of the conditions of such association should be enforced by severe penalties. He ordered also, that trade should be perfectly open and free; and, instead of loading it with imposts, that every merchant who brought the trade of a new nation to the port of Salentum should be entitled to a reward.

These regulations brought people in crowds from all parts, and the trade of Salentum was like the flux and reflux of the sea; riches flowed in upon it with an impetuous abundance, like wave impelling wave; every thing was freely brought in and carried out of the port; every thing that was brought was useful, and every thing that was carried out left something of greater advantage in its stead. Justice presided over the port, which was the centre of innumerable nations, with inflexible severity; and from the lofty towers, that were at once its ornament and defence, freedom, integrity, and honour, seemed to call together the merchants of the remotest regions of the earth: and these merchants, whether they came from the shores of the East, where the sun rises from the parting wave to begin the day; or from that boundless ocean, where, wearied with his course, he extinguishes his fires; all lived together in Salentum, as in their native country, with security and peace.

Mentor then visited the magazines, warehouses, and manufactories, of the interior part of the city. He prohibited the sale of all foreign commodities that might introduce luxury or effeminacy: he regulated the dress, and the provisions, of the inhabitants of every rank; and the furniture, the size, and ornaments, of their houses. He also prohibited all ornaments of silver and gold. "I know but one thing," said he to Idomeneus, "that can render your

people modest in their expenses, the example of their prince : it is necessary that there should be a certain dignity in your appearance ; but your authority will be sufficiently marked by the guards, and the great officers of your court, that will always attend you. As to your dress, be content with the finest cloth of a purple colour : let the dress of your principal officers be of cloth equally fine ; and let your own be distinguished only by the colour, and a slight embroidery of gold round the edge : different colours will serve to distinguish different conditions, without either gold, or silver, or jewels ; and let these conditions be regulated by birth.

“ Put the most ancient and illustrious nobility in the first rank : those who are distinguished by personal merit, and the authority of office, will be content to stand second to those who have been long in possession of hereditary honour. Men who are not noble by descent will readily yield precedence to those that are, if you take care not to encourage a false opinion of themselves, by raising them too suddenly and too high ; and never fail to gratify those with praise who are modest in prosperity. No distinction so little excites envy as that which is derived from ancestors by a long descent.

“ To stimulate virtue, and excite an emulation to serve the state, it will be sufficient to reward public merit with honorary distinctions, a crown, or a statue, which may be made the foundation of a new nobility for the children of those to whom they are decreed.

“ The habit of persons of the first rank may be white, bordered with a fringe of gold : they may also be distinguished by a gold ring on their finger, and a medal of gold, impressed with your image, hanging from their neck. Those of the second rank

may be dressed in blue, with a silver fringe, and be distinguished by the ring without the medal. The third rank may be dressed in green, and wear the medal without either fringe or ring. The colour of the fourth class may be a full yellow; the fifth a pale red; the sixth a mixture of red and white; and the seventh a mixture of white and yellow. Dresses of these different colours will sufficiently distinguish the freemen of your state into seven classes. The habit of slaves should be dark gray: and thus, each will be distinguished according to his condition, without expense; and every art which can only gratify pride will be banished from Salentum. All the artificers, who are now employed so much to the disadvantage of their country, will betake themselves to such arts as are useful, which are few; or to commerce, or agriculture. No change must ever be suffered to take place, either in the quality of the stuff, or the form of the garment. Men are, by nature, formed for serious and important employments; and it is unworthy of them to invent affected novelties in the clothes that cover them; or to suffer the women, whom such employment would less disgrace, to fall into an extravagance so contemptible and pernicious."

Thus Mentor, like a skilful gardener, who lops from his fruit-trees the useless wood, endeavoured to retrench the parade that insensibly corrupts the manners, and to reduce every thing to a frugal and noble simplicity. He regulated even the provisions, not of the slaves only, but those of the highest rank. "What a shame is it," said he, "that men of exalted stations should place their superiority in eating such food as effeminates the mind, and subverts the constitution! they ought to value themselves for the regulation of their own desires, for their power of dispensing good to others, and for the reputation

which the exercise of private and public virtue will necessarily procure. To the sober and temperate, the simplest food is always pleasant, and the simplest food only can produce the most vigorous health, and give at once capacity and disposition for the purest and the highest enjoyments. Your meal should consist of the best food; but it should always be plainly dressed: the art of cookery is the art of poisoning mankind, by rendering appetite still importunate, when the wants of nature are supplied."

Idomeneus easily conceived that he had done wrong, in suffering the inhabitants of this new city to corrupt and effeminate their manners, by violating the sumptuary laws of Minos; but Mentor further convinced him, that the revival of those laws would produce little effect, if the king did not give them force by his example: he, therefore, immediately regulated his own table, where he admitted only plain food, such as he had eaten with other Grecian princes at the siege of Troy, with the finest bread, and a small quantity of the wine of the country, which was generous and well-flavoured. No man dared to murmur at a regulation which the king imposed upon himself; and the profusion and false delicacy of the table were given up without a struggle.

Mentor suppressed also two kinds of music; the soft and effeminate strains, which dissolve the soul into languishment and desire; and the Bacchanalian airs, that transport it with causeless, tumultuous, and opprobrious joy: he allowed only that sacred and solemn harmony, which, in the temples of the gods, kindles devotion, and celebrates heroic virtue. To the temples also he confined the superb ornaments of architecture, columns, pediments, and porticoes: he gave models, in a simple but elegant stile of building, for houses, that would contain a

numerous family, on a moderate extent of ground; so designed, that they should be at once pleasant and convenient; that they should have a healthful aspect, and apartments sufficiently separated from each other; that order and decency might be easily preserved, and that they might be repaired at a small expense. He ordered, that every house above the middling class should have a hall, and a small peristyle, with separate chambers, for all the free persons of the family; but he prohibited, under severe penalties, the superfluous number and magnificence of apartments that ostentation and luxury had introduced. Houses erected upon these models, according to the size of the family, served to embellish one part of the city at a small expense, and give it a regular appearance; while the other part, which was already finished according to the caprice and vanity of individuals, was, notwithstanding its magnificence, less pleasing and convenient. This city was built in a very short time; because the neighbouring coast of Greece furnished very skilful architects, and a great number of masons repaired thither from Epirus, and other countries, upon the promise that, after they had finished their work, they should be established in the neighbourhood of Salentum, where land should be granted them to clear, and where they would contribute to people the country.

Painting and sculpture were arts which Mentor thought should by no means be proscribed; but he permitted the practice of them to few. He established a school under masters of an exquisite taste, by whom the performances of the pupils were examined. "There should be no mediocrity," says he, "in the arts which are not necessary to life; and, consequently, no youth should be permitted to practise them but such as have a genius to excel: others

were designed by Nature for less noble occupations, and may be very usefully employed in supplying the ordinary wants of the community. Sculptors and painters should be employed only to preserve the memory of great men and great actions; and the representations of whatever has been achieved by heroic virtue, for the service of the public, should be preserved only in public buildings, or on the monuments of the dead." But whatever was the moderation or frugality of Mentor, he indulged the taste of magnificence in the great buildings, that were intended for public sports, the races of horses and chariots, combats with the cestus, wrestling, and all other exercises which render the body more agile and vigorous.

He suppressed a great number of traders that sold wrought stuffs of foreign manufacture; embroidery of an excessive price; vases of silver and gold, embossed with various figures in bas-relief; distilled liquors, and perfumes: he ordered also, that the furniture of every house should be plain and substantial, so as not soon to wear out. The people of Salentum, therefore, who had been used to complain of being poor, began to perceive that they abounded in superfluous riches; but that this superfluity was of a deceitful kind; that they were poor in proportion as they possessed it, and that, in proportion as they relinquished it only, they could be rich. "To become truly rich," said they, "is to despise such riches as exhaust the state; and to lessen the number of our wants, by reducing them to the necessities of virtue."

Mentor also took the first opportunity to visit the arsenals and magazines, and examine whether the arms, and other necessities of war, were in a good condition. "To be always ready for war," said he, "is the surest way to avoid it." He found many

things wanting, and immediately employed artificers in brass and iron to supply the defects. Furnaces are immediately built; and smoke and flame ascend in cloudy volumes, like those that issue from the subterranean fires of Mount Etna: the hammer rings upon the anvil, which groans under the stroke; the neighbouring shores and mountains re-echo to the sound; and a spectator of these preparatives for war, made by a provident sagacity during a profound peace, might have thought himself in that island, where Vulcan animates the Cyclops, by his example, to forge thunder for the father of the gods.

Mentor then went with Idomeneus out of the city, and found a great extent of fertile country wholly uncultivated; besides considerable tracts that were cultivated but in part, through the negligence or poverty of the husbandmen, or the want of spirit, or the want of hands. "This country," said he to the king, "is ready to enrich its inhabitants, but the inhabitants are not sufficient to cultivate the country; let us, then, remove the superfluous artificers from the city, whose professions serve only to corrupt the manners of the people, and let us employ them in fertilizing these plains and hills. It is a misfortune that these men, having been employed in arts which require a sedentary life, are unused to labour; but we will try to remedy this evil; we will divide these uncultivated lands in lots among them, and call in the neighbouring people to their assistance, who will gladly undertake the most laborious part of the work, upon condition that they shall receive a certain proportion of the produce of the lands they clear: they may afterwards be made proprietors of part of it, and be thus incorporated with your people, who are by no means sufficiently numerous: if they prove diligent, and obedient to the laws, they will be good sub-

jects, and increase your power. The artificers, whom you shall transplant from the city to the fields, will bring up their children to the labours of rural life; and the foreigners, whom you have employed to assist in building your city, have engaged to clear part of your lands, and become husbandmen: these men, as soon as they have finished the public buildings, you should incorporate with your people; they will think themselves happy to pass their lives under a government so gentle as that which you have now established; and as they are robust and laborious, their example will animate the transplanted artificers, with whom they will be mixed, and, in a short time, your country will abound with a vigorous race, wholly devoted to agriculture.

“ When this is done, be in no pain about the multiplication of your people: they will, in a short time, become innumerable, if you facilitate marriage; and the most simple way of facilitating marriage is the most effectual. All men are naturally inclined to marry; and nothing prevents them from indulging this inclination but the prospect of difficulty and distress: if you do not load them with taxes, their family will never become a burden; the earth is never ungrateful, but always affords sustenance to those who diligently cultivate it; it refuses its bounty only to those who refuse their labour. Husbandmen are always rich in proportion to the number of their children, if their prince does not make them poor; for their children afford them some assistance even from their infancy: the youngest can drive the flock to pasture, those that are farther advanced can look after the cattle, and those of the third stage can work with their father in the field. In the mean time, the girls assist the mother, who prepares a simple but wholesome repast for those that are abroad, when

they return home fatigued with the labour of the day : she milks her cows and her sheep, and the pails overflow with longevity and health ; she brings out her little stores, her cheeses, and her chestnuts, with fruits that she has preserved from decay ; she piles up the social fire, and the family gathers round it ; every countenance brightens with the smile of innocence and peace ; and some rural ditty diverts them till the night calls them to rest. He that attended the flock returns with his pipe, and, when the family is got together, he sings them some new song that he has learnt at the neighbouring village. Those that have been at work in the fields come in with their plough, and the weary oxen, that hang down their heads, and move with a slow and heavy pace, notwithstanding the goad, which now urges them in vain. All the sufferings of labour end with the day : the poppies which, at the command of the gods, are scattered over the earth by the hand of Sleep, charm away every care ; sweet enchantment lulls all nature into peace, and the weary rest without anticipating the troubles of to-morrow. Happy, indeed, are these unambitious, mistrustless, artless people, if the gods vouchsafe them a king that disturbs not their blameless joy ; and of what horrid inhumanity are they guilty who, to gratify pride and ambition, wrest from them the sweet product of the field, which they owe to the liberality of Nature, and the sweat of their brow ! In the fruitful lap of Nature there is inexhaustible plenty for temperance and labour : if none were luxurious and idle, none would be wretched and poor."

" But what shall I do," said Idomeneus, " if the people that I scatter over this fertile country should neglect to cultivate it?" " You must do," said Mentor, " just contrary to what is commonly done : ra-

pacious and inconsiderate princes think only of taxing those who are most industrious to improve their lands; because upon these, they suppose, a tax will be more easily levied; and they spare those whom idleness has made indigent. Reverse this mistaken and injurious conduct, which oppresses virtue, rewards vice, and encourages a supineness that is equally fatal to the king and to the state. Let your taxes be heavy upon those who neglect the cultivation of their lands; and add to your taxes fines, and other penalties, if it is necessary; punish the negligent and the idle as you would the soldier who should desert his post. On the contrary, distinguish those who, in proportion as their families multiply, cultivate their lands with the greater diligence, by special privileges and immunities: every family will then become numerous; and every one will be animated to labour, not by the desire of gain only, but of honour: the state of husbandry, being no longer wretched, will no longer be contemptible; the plough, once more held in honour, will be guided by the victorious hands that have defended the country; and it will not be less glorious to cultivate a paternal inheritance in the security of peace, than to draw the sword in its defence when it is endangered by war. The whole country will bloom around you: the golden ears of ripe corn will again crown the temples of Ceres; Bacchus will tread the grapes in rich clusters under his feet; and wine, more delicious than nectar, will flow from the hills like a river: the vallies will resound to the song of the shepherds, who, dispersed along the banks of a transparent stream, shall join their voices with the pipe; while their flocks shall frolic round them, and feast upon the flowery pasture without fear of the wolf.

“O Idomeneus! will it not make you supremely

happy to be the source of such prosperity; to stretch your protection, like the shadow of a rock, over so many people, who will repose under it in security and peace? Will you not, in the consciousness of this, enjoy a noble elation of mind, a calm sense of superior glory; such as can never touch the bosom of the tyrant, who lives only to desolate the earth, and who diffuses, not less through his own dominions than those which he conquers from others, carnage and tumult, horror and anguish, consternation, famine, and despair? Happy, indeed, is the prince whom his own greatness of soul, and the distinguishing favour of the gods, shall render thus the delight of his people, and the example of succeeding ages! The world, instead of taking up arms to oppose his power, will be found prostrate at his feet, and suing to be subject to his dominion."

"But," said Idomeneus, "when the people shall be thus blessed with plenty and peace, will not their happiness corrupt their manners? will they not turn against me the very strength I have given them?" "There is no reason to fear that," said Mentor: "the sycophants of prodigal princes have suggested it as a pretence for oppression; but it may easily be prevented. The laws which we have established with respect to agriculture will render life laborious; and the people, notwithstanding their plenty, will abound only in what is necessary; for we have prohibited the arts that furnish superfluities: and the plenty even of necessaries will be restrained within due bounds by the facility of marriage, and the multiplication of families. In proportion as a family becomes numerous, their portion of land being still the same in extent, a more diligent cultivation will become necessary; and this will require incessant labour. Luxury and idleness only render people insolent and rebel-

lions: they will have bread, indeed, and they will have bread enough; but they will have nothing more, except what they can gain from their own ground by the sweat of their brow.

“That your people may continue in this state of mediocrity, it will be necessary that you should now limit the extent of ground that each family is to possess. We have, you know, divided your people into seven classes, according to their different conditions; and each family in each class must be permitted to possess only such an extent of ground as is absolutely necessary to subsist it. This regulation being inviolably observed, the nobles can never get possession of the lands of the poor: every one will have land; but so much only as will make a diligent cultivation necessary. If, in a long course of years, the people should be so much increased, that land cannot be found for them at home, they may be sent to form colonies abroad, which will be a new advantage to the mother country.

“I am of opinion, that care should be taken even to prevent wine from being too common in your kingdom: if you find that too many vines are planted, you should cause them to be grubbed up. Some of the most dreadful mischiefs that afflict mankind proceed from wine; it is the cause of disease, quarrels, sedition, idleness, aversion to labour, and every species of domestic disorder. Let wine, then, be considered as a kind of medicine; or as a scarce liquor, to be used only at the sacrifices of the gods, or in seasons of public festivity. Do not, however, flatter yourself that this regulation can ever take place without the sanction of your own example.

“The laws of Minos, with respect to the education of children, must also be inviolably preserved: public schools must be established to teach them the fear

of the gods, the love of their country, a reverence of the laws; and a preference of honour, not only to pleasure but to life. Magistrates must be appointed to superintend the conduct, not of every family only, but every person: you must keep also your own eye upon them; for you are a king only to be the shepherd of your people, and to watch over your flock night and day. By this unremitted vigilance you will prevent many disorders and many crimes: such as you cannot prevent you must immediately punish with severity; for, in this case, severity to the individual is clemency to the public; it stops those irregularities at their source, which would deluge the country with misery and guilt: the taking away of one life upon a proper occasion will be the preservation of many; and will make a prince sufficiently feared, without general or frequent severity. It is a detestable maxim, that the security of the prince depends only upon the oppression of the people. Should no care be taken to improve their knowledge or their morals? Instead of being taught to love him whom they are born to obey, should they be driven by terror to despair; and reduced to the dreadful necessity either of throwing off the yoke of their tyrant, or perishing under its weight? Can this be the way to reign with tranquillity? can this be the path that leads to glory?

“Remember, that the sovereign who is most absolute is always least powerful: he seizes upon all, and his grasp is ruin. He is, indeed, the sole proprietor of whatever his state contains; but, for that reason, his state contains nothing of value: the fields are uncultivated, and almost a desert; the towns lose some of their few inhabitants every day; and trade every day declines. The king, who must cease to be a king when he ceases to have subjects, and who is

great only in virtue of his people, is himself insensibly losing his character and his power as the number of his people, from whom alone both are derived, insensibly diminishes; and his dominions are at length exhausted of money and of men: the loss of men is the greatest and the most irreparable he can sustain. Absolute power degrades every subject to a slave; the tyrant is flattered even to an appearance of adoration, and every one trembles at the glance of his eye: but, at the least revolt, this enormous power perishes by its own excess. It derived no strength from the love of the people; it wearied and provoked all that it could reach; and rendered every individual of the state impatient of its continuance. At the first stroke of opposition the idol is overturned, broken to pieces, and trodden under foot: contempt, hatred, fear, resentment, distrust, and every other passion of the soul, unite against so hateful a despotism. The king who, in his vain prosperity, found no man bold enough to tell him the truth, in his adversity finds no man kind enough to excuse his faults, or to defend him against his enemies."

Idomeneus then hastened to distribute his uncultivated lands, to people them with useless artificers, and to carry all the counsels of Mentor into execution; reserving, for the builders, such parts as had been allotted them, which they were not to cultivate till they had finished the city.

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